THE WORLD'S HOPE.

VOLUME XVII.

J. H. PATON, EDITOR AND PUBLISHER.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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OBJECT OF TRUTH.

In beginning the work of another year, the question presents itself, What is the object of publishing the HOPE?—Has it a good use among so many periodicals? Our subscribers are answering the latter part of the question in the affimative by renewing their subscriptions, and by their acknowledgement of the good they receive in reading it. As to the object, it certainly has not been published as a financial enterprise. It has been sustained by the labor of the editor and his family, and by the voluntary offerings of others, as a missionary in a pioneer field. If the editor is able to judge of the motives of himself and his helpers, the supreme object has been to emphasize the truths of the gospel of Christ, by this to honor him, and to help the readers to a better and stronger faith in his uplifting and saving power. Notwithstanding the difficulties in the way, one of our ideals has thus far been realized—to send the paper free to those interested and unable to pay. There has been an earnest desire to keep in touch with Him who was "anointed to preach the gospel to the poor," (Isa. lxi. 1; Luke iv. 18), and who gave it as one of the evidences that he was the Christ, that "the poor have the gospel preached to them."—Matt. xi. 5. This is shown to be the divine way by being so contrary to the business method of "the god of this world."

The spirit of the gospel is benevolence—kindness to the needy. The Lord is ever on the giving hand. God loved the world, and gave his Son. The Lord gave the word, to be published by his people.—Psalm lxviii. 11. The commission of Jesus was "Go * * proclaim." The gospel of God's love ought always to be reaching out, sustained by its adherents. The true receivers become givers — missionaries. It is blessed to receive. but it is more blessed to give. "The poor ye have always with you,"—poor in more than one sense. Let those who have received, watch for opportunities to give,—to feed the hungry,—not only with the natural bread, but with the true bread from heaven—the truth as it is in Christ Jesus. A

crumb of truth given to those who as yet care but little for it, sometimes creates an appetite for more.

Jesus said: "I am * * the truth," and "I am the bread."—John xiv. 6; vi. 48. Then one object of the truth is to feed the inner man, as natural bread feeds the outer man. In reply to the temptation to use his divine power to turn stones into bread, to satisfy his own natural hunger, Jesus said; "It is written, Man shall not live by [natural] bread alone, but by every word that proceedeth out of the mouth of God."—Matt. iv. 3, 4. An important contrast is brought to view in John vi. 49–51: "Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread [the personal embodiment of God's Word or Truth] which came down from heaven: if any man eat of this bread, he shall live forever."

It appears to be a quite natural and common idea, and yet, I think, a delusive mistake, that the bread from heaven is designed to sustain the life of the physical or outward man. All believers, as well as unbelievers, have died the natural death,—the earthly tabernacle is dissolved, the outward man perishes.—2. Cor. iv. 16-v. 1. The life is of the same kind as the bread and the eating. The natural bread, received into the stomach and properly digested, sustains the outward or physical man; and the divine truth, received into the mind and assimilated, sustains the inner or spiritual man. That Jesus' natural flesh and blood did not come down from heaven, people ought to know; and that the natural was only a shadow of the spiritual, is evident from the use of the natural terms, and by our Lord's words: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."—Ver. 53.

Those who were addressed were full of the animal life, but of the spiritual they were void; hence they misunderstood Jesus, and asked: "How can this man give us his flesh to eat?"—Ver. 52. Even some of the disciples stumbled at his words, and then he explained that his words were to be understood in a spiritual sense: "It is the Spirit that giveth life; the flesh profiteth nothing: the words that I speak unto you are spirit and life."—Ver. 63.

The manna given to feed God's typical people in the wilderness, evidently was a type of the truth as it is in Christ, feeding upon which, his antitypical people are sustained in their journey through this wilderness world toward the heavenly Canaan. "He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."—Deut. viii. 3. "Now all these things happened unto them for ensamples [types]: and they are written for our admonition."—1. Cor. x. 11.

A clear understanding of the distinction between the life sustained by the natural bread, and the life sustained by the spiritual bread—the divine truth, will prevent the

delusion of expecting the natural life to be perpetuated, and the disappointment which otherwise would come by seeing our friends die.

When Jesus fed the hungry, healed the sick, or raised the dead—in a physical sense, it should be understood as typical. The antitypical work of Jesus was, and is, to feed the hungry, heal the sick, and raise the dead, in a spiritual sense. We have seen that he counted the natural life of the Jews as "no life."—John vi. 53. The life indeed, which Jesus gives and sustains, is the spiritual, and is not of the earth. He has power over the earthly or Adamic condition, so that he can, when necessary for any present or temporal purpose, heal bodily disease; but the Christ life, the eternal life, is in no way dependent on the Adamic life. To be made alive in Christ does not mean to have the Adamic life restored. And the dissolution of the earthly house, or the perishing of the outward man, does not destroy the eternal life, previously given to those who fall asleep in Jesus, or die in the Lord.

That the life which Jesus gives is a present possession by all those who truly believe in him, is clearly shown in the Word. "He that believeth on the Son *hath* everlasting life."—John iii. 36, with 15, 16. "He that heareth my word, and believeth on him that sent me, *hath* everlasting life, * * *is* passed from death unto life."—v. 24. Mark the present tense throughout the following passage: "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."—x. 27, 28. "He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe * * that ye may know that ye have eternal life."—1. John v. 12, 13. "We know that we have passed from death unto life, because we love the brethren."—iii. 14.

Let those who do not see that *all shall have* eternal life in due time, say that 'hath' and 'have' mean 'shall have;' but those who do see this blessed hope for all, do not need to destroy the distinction between the believer and the unbeliever—between those who have eternal life now, and those who shall have it later on. "He that loveth not his brother abideth [not always shall abide] in death. Whosoever hateth his brother is a murderer: and ye know that no murderer [brother-hater] hath eternal life abiding in him."—Vs. 14, 15. This implies that he who has passed from death unto life, and therefore has the Christ spirit of love for his brother, has "eternal life abiding in him." And as soon as the brother-hater shall repent, and become a lover of his brother, he shall no longer abide in death, and he too shall have eternal life abiding in him. Such is the experience of everyone who truly repents and turns to God, through our Lord Jesus Christ.

It is not only stated in the Word that the believer in Christ now has eternal life, but from the nature of the case, it must be so. His interest in spiritual things, (which the natural man can neither know nor receive,—1. Cor. ii. 14), his love for the Lord and the brethren, and his

bearing good fruit, all prove that he is alive to God. Only the living can increase in grace and knowledge, and grow up into the perfection of our living Head. One important object or use of the truth is to feed the living children of God.

The indwelling life is the basis of the Christian warfare with self, brought to view in Romans vii. "I delight in the law of God after the inward man: but I find a law in my members, warring against the law of my mind."—Vs. 22, 23. But we have the assurance that the divine shall overcome in the conflict—having its root in an incorruptible seed. He who has begun the good work in us is able to carry it on to victory—the triumph of the indwelling life over the opposing forces.

The Christ life within is the true basis of Christian fellowship, and not creeds, opinions, nor degree of knowledge. One good sign of this time is that Christians are coming nearer to each other, by making less of the external and more of the internal—Christ formed within.

In speaking of our own mission in reference to the gospel of Christ, we do not intend to belittle the good work that others are doing. But we think some important elements of the gospel truth have been obscured and neglected, and should therefore be developed and put in their place. And it does not seem too much to claim, that THE WORLD'S HOPE has individuality enough to have a useful place among the workers for Christ and humanity;—or that but few publications are proclaiming the same fullness of the Divine love, the same essential and unbreakable relation of Christ Jesus to all mankind, and the same plan of the ages by which He will save the Church—the bride, the Lamb's wife—first, and, through her agency, the world afterward. We have many assurances that our presentation of these gospel truths has given many a happier view of our Father, and lifted a dark cloud from many sad hearts. One object of the truth is to reveal the Father, and win people to him.

It is our aim to deal mainly with what appear to be vital truths. Mere theories of interpretation, that do not in any way affect the hearts and conduct of those holding them, but only gratify curiosity, seem of but little value. Even the theory of universal salvation may be held with but little good result; and the same is emphatically true of the doctrine of hopeless punishment. What seems necessary is to have the gospel so directly applied to the heart, that we may feel the love-throbs of the heart of Christ, know his drawing power, and be constrained to bring all our latent powers into the service of God. If salvation will ever be good, it is good now. Now will always be the accepted time. The service of God is reasonable and good. May the goodness of God lead to repentance now.

We ask our contributors, when they write, to consider the object of lifting men toward God. We pray for the co-operation of those who love the Lord and their fellowmen. That we may be sanctified and uplifted by the truth, and prepared for better service, will be the prayer of all who are in touch with Christ. "Sanctify them through thy truth: thy word is truth."—John xvii. 17.

NOTES ON SUNDAY-SCHOOL LESSONS.

Christ the True Light.—John i. 1-14.

(Lesson for January 1.)

GOLDEN TEXT.—In him was life; and the life was the light of men.—John i. 4.

INTRODUCTION.—Again we leave the Old Testament studies, and take up the fourth Gospel. It was written by the Apostle John, a native of Bethsaida on the shore of the Sea of Galilee. His father was Zebedee, a fisherman on the Sea of Galilee.—Matthew iv. 21. His mother was Salome. He was the most intimate earthly friend of Jesus. He was peculiarly tender, gentle and loving, and also ardent, bold and impetuous. He drew forth and revealed the loving heart of Christ. This gospel and his three epistles emphasized the love and Fatherhood of God, and the related brotherhood of man. The date of John's birth is uncertain, but it is thought he was a few years younger than Jesus. The general voice of antiquity dates this gospel about 85 or 86 A. D., and John epistles and the Revelation between 90 and 96—all after the destruction of Jerusalem. According to Irenæus and Jerome, John died in A. D. 98, over ninety years of age, and was buried at Ephesus.

What the other gospels were written to prove—the Divine Sonship of Jesus Christ,—John asserts at the outset. Our present lesson has reference to the divinity, humanity and office of Christ.

I. HIS DIVINE PRE-EXISTENCE.—Vs. 1, 2. "In the beginning," probably refers, as in Genesis, to the primal beginning of things. The Emphatic Diaglott gives it thus, literally: "In a beginning was the word, and the word was with the God, and a god was the word. This was in a beginning with the God." Dr. Adam Clarke says Logos (translated Word) should be left untranslated, like Jesus and Christ. The Cambridge Bible says: "No translation of the Greek term Logos is at all adequate." "Logos has the double meaning of thought and speech, the inner reality, or nature, or idea, expressed in outward form."—*Pelonbet.* Rotherham, using a sign for the definite article, gives: "Originally was the Word, and the Word was with the God, and the Word was God. The same was originally with the God." He then uses the personal pronouns 'he' and 'him,' but the Diaglott uses 'it,' making the Logos impersonal, which is not in harmony with the context and vi. 38, 41-46, 51, 62; xvii. 5. Evidently John believed Jesus existed as a Divine Person before he came in the flesh. But he does not speak of his "eternal self-existence," nor of "the eternal Son." Is eternal self-existence in harmony with Sonship? Let those who would explain the Son, look at Matt. xi. 27. To be with the Father implies, not merely being beside him, but, a living union and communion. He had seen the Father, knew his plans and purposes, and was so constituted as to be his Expression and Executor.

II. HIS PREVIOUS WORKS.—Ver. 3. He was the Father's Word, Power, Expression, Executor in the creation of all things. Nothing that was made was made without him. If lesser agents were used — as angels—he was their Lord and controller. "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."—Heb. i. 4. He is "the brightness of the Father's glory, and the express image of his person," — and therefore of his power;—"The image of the invisible God, the firstborn of every creature: for by him were all things created * * by him, and for him: and he is before all things, and by him all things consist."—"upholding all things by the word of his power."—Col. i. 15-17; Heb. i. 3.

III. THE LIFE AND LIGHT.—Vs. 4, 5. "It pleased the Father that in him should all fullness dwell,"—"all the fullness of the Godhead bodily,"—that is, the Father made the Son the per-

sonal embodiment of all that He himself would express and impart. Creation was an expression of the Father, and life and light are of the Father—all through the Son. He is God's way, God's truth, and God's life—all with reference to his creatures—angels and men. "As the Father hath life in himself, so hath he given to the Son to have life in himself."—John v. 26.

Life and light are closely related, perhaps inseparable, almost identical;—but observe that life is the cause, and light the effect. He is the source of all life. There is no spontaneous generation. Only life can produce life. And life comes first, then light. Dead eyes cannot see, nor dead minds know. All the light of the natural sun, or all the light of Christ—the spiritual Sun, shining upon an eye, will not give it light, unless it be a living eye. Physical life can receive natural light, mental life can receive mental light, and spiritual life can receive spiritual light. Whoever has ability to know God as revealed in Christ, may well thank God for life begun. "This is life eternal, to know God and Christ."—John xvii. 3. No one can know God, and be dead, or not love him; men are alienated through their ignorance.—Eph. iv. 18.

This being true, the reason that the light shone in darkness, and was not comprehended, or apprehended, is that the people were dead. This was no doubt the general state in the Jewish age.

IV. JOHN'S MISSION.—Vs. 6-9. John the Baptist came to prepare the way for and introduce Jesus as the Life, the Light, and the Saviour of the world. He came as a witness, not of himself;—he made no great claim for himself—only a Voice in the wilderness, to prepare the way of the Lord. He was not the Light. He pointed to another—One who though younger in the flesh, was before him, and greater than himself, (Ver. 30), that men might believe in him—"the true Light, which coming into the world, lighteth every man." When this is fulfilled, there will be no more darkness nor death, because the life is the light. Blessed mission of John! More blessed the mission of the Son of God! "Behold the Lamb of God, which taketh away the sin of the world!"—Ver. 29. The test of the true religion is that it is adapted to all needs of all people in all circumstances.

V. PURPOSE OF HIS WORK.—Vs. 10-13. It is to make men children and heirs of God. "He was in the world,"—perhaps by every manifestation of truth in ages past, and in the history of the chosen nation, but more especially when he came as a man in the end of the Jewish age. He had made the world, but it did not know him. Being dead, it could not see the Light. He came to his own domain, but even his own nation, trained under the law, received him not. This illustrated human weakness, and the inability of the law to save. Of the many—chaff-like—a few—like wheat—were ready for the Lord's garner—the new church. Under another figure, the few were his sheep who heard his voice, and followed him. They believed him, and were empowered to become sons of God—begotten (not born) of God—not of blood, nor of the will or power of man. People are liable to put the effect for the cause—the receiving of the light as the cause of life; but the reverse is true—the life, by the begetting of God, enables men to see the light and obey. Salvation is of God, not of ourselves.—Eph. ii. 8, 9; 1. Cor. xv. 10.

VI. THE COMING AND ITS OBJECT.—Vs. 14-18. He came in the flesh. The Word by this means was adapted to human needs. He was thus a revelation of the glorious grace and truth of the Father. It was a practical benefit to mankind, though we may not be able to comprehend the incarnation. He was

human to feel with us. He was divine to deliver us. What the law could not do, the grace of God can do. The law demanded the life of the sinner; in the flesh the Word of God killed sin and saved the sinner. This was the atonement—the reconciliation of the sinner—not by the appeasement of God, but by the declaration of the infinite love and the destruction of sin. Let all who hear, receive the truth, and be reconciled to God.

Christ's First Disciples.—John i. 35-46.

(Lesson for January 8.)

GOLDEN TEXT.—Behold the Lamb of God.—John i. 36.

INTRODUCTION.—In last lesson we studied the Messiah himself, the Son of God, coming into this world to save it. We pass over his childhood and youth, —the present object being to trace the steps by which he began his ministry. The lesson might properly include (1) the mission of John the Baptist, (2) the baptism of Jesus, (3) his temptation, and (4) the first disciples of Jesus.

I. JOHN PREPARES THE WAY.—John i. 19-34; Mark i. 1-8; Luke iii. 1-18. As a Voice he uttered God's thought. Though in himself weak and insignificant, the message he bore produced a mighty effect on the people. He proclaimed the kingdom at hand, and with it the baptism of repentance for the remission of sins. It was doubtless the first time that a righteous character was ever proclaimed as the condition of acceptance as citizens of a kingdom. The real change necessary—symbolized by baptism—was death to sin, and rising to obedience. "Cease to do evil, and learn to do well." John also directly introduced the Messiah to the multitude. If John's mission was of God, Jesus was the Son of God and the Saviour of the world.

II. THE BAPTISM OF JESUS.—Vs. 32, 33; Matt. iii. 13-17; Mark i. 9-11; Luke iii. 21, 22. Why should Jesus be baptized with a baptism that symbolized death to sin, and resurrection to right-doing, seeing that he was not a sinner? Knowing Jesus' sinless character (but not yet knowing God's plan of salvation through Christ) no wonder John the Baptist at first refused to baptize Jesus. He himself had not come to call the righteous, but sinners to repentance. But Jesus required John to baptize him on the ground that it fulfilled all righteousness—both negative and positive—that is, symbolically. The reason why He should be baptized will be understood if we know why he should die (to sin, Rom. vi. 10) and rise for mankind. He stood in behalf of all —representing the world under sin, and for deliverance. It is evident that John understood Jesus' explanation, when he afterward pointed him out as "the Lamb of God which taketh away the sin of the world."

This act of baptism—the induction into his ministry—symbolized his whole life of self-sacrifice and the final death and resurrection. The Holy Spirit came upon him in visible form, and a voice from heaven gave this testimony: "This is my beloved Son, in whom I am well pleased." "He is well pleased [with us] for his righteousness' sake," when we put him on.

III. THE TEMPTATION OF JESUS.—Matt. iv. 1-11; Mark i. 12, 13; Luke iv. 1-13. Tempted like us.—Heb. iv. 15. Why should the sinless Jesus be tempted? How could he suffer in temptation? Heb. ii. 18. Because he had our nature to resist and overcome; and being successful, he is able to succor the tempted. There were three temptations; did they include "all points?" These temptations are very comprehensive—including appetite, pride, and ambition. His temptation was as representative as his baptism. It was all endured on our account. On account of his trial he can be touched with a feeling of our infirmities; and having conquered, he is able to give us the victory. The tree that stands the storm develops strength.

(*Continued on page 9.*)

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CONTENTS.

OBJECT OF TRUTH 1
NOTES ON SUNDAY-SCHOOL LESSONS,
Christ the True Light, (Jan. 1) 5
Christ's First Disciples, (Jan. 8) 7
Christ's First Miracle, Jan. 15) 9
EDITORIAL ITEMS 8
SIX GOOD OFFERS 8
EDITOR'S APPOINTMENTS 8
ERRATA 11
OUR CALLING AND WARFARE 11
EXTRACTS FROM LETTERS,
Abiding Interest 14
Feasting and Helping 14
Sorrow and Consolation 14
A Kindly Criticism 14
Anger and Sin 15
Doing What She Can 15
THE ATONEMENT 15
KAISER'S SERMON IN JERUSALEM 16
Holy Memories 16
No Political Motives 16

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For the benefit of the new readers we will say that the three books, DAY DAWN, MOSES AND CHRIST, and PERFECT DAY, all teach directly along Bible lines, and THE GOLDEN LINK is a story of our times, touching on Bible themes in everyday conversation.—ED.

EDITOR'S APPOINTMENTS.

Dec. 30, Brown City, Mich., Friday evening, at 7:00 o'clock, at the home of Andrew Brown.

Dec. 31 & Jan. 1, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Jan. 8, Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

Jan. 15, Open for special arrangement.

Jan. 22, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Those in the several localities seeing this, please tell others.—EDITOR.

DRAW all *foreign* Money Orders on the Post Office at Romeo, Mich., and all *others* on the Post Office at Almont, Mich.

(*Continued from page 7.*)

IV. JESUS' FIRST TWO DISCIPLES.—Vs. 35-40. After the victory, Jesus returned to Bethabara (Bethany, see R. V. and Rotherham, but not the one on the Mount of Olives), where John was baptizing. John recognized him as the one he had baptized, and on whom the Spirit came, and pointed him out as the Son of God. The next day, John stood with two of his disciples, and seeing Jesus walking, said: "Behold the Lamb of God!" John no doubt expected them to become Jesus' disciples, and they began at once to follow him. Jesus, seeing them following, said: "What seek ye?" They said: "Where dwellest thou?" And he answered: "Come and see." They came and saw, and staid with him the remainder of the day. The tenth hour is between three and four.

It was all very simple and natural, but, Oh! how much it meant. As freely does Jesus welcome all who come to him in spirit now.

One of the two who then left John and followed Jesus, was Andrew, Simon Peter's brother. The other was probably John. He never names himself.

V. INCREASE BY INVITATION.—Vs. 41-46. Andrew first found his own brother Simon, declared to him that he had found the Messiah, and brought him to Jesus. Natural affection was called into exercise, and his new-found treasure was shared with his brother. Peter was probably prepared for this event by the preaching of John. As Simon approached, Jesus called him by name, and surnamed him Cephas (Aramaic) or Peter (Greek) or a Stone (English.) All become stones who build on Christ—the Rock.

Natural affection may still be used in bringing people to the Saviour. We cannot reach everybody, but God may enable us to bring someone that we love. If people are selfish, it is only in earthly things. The saved always want others to share their blessing.

Philip was the next to follow Jesus, and it was by the direct invitation of our Lord himself. When he invites it is safe to follow. There will be difficulties, but the end will satisfy. He knows all about it; and we know he loves us.

Philip becomes at once a missionary. He finds Nathanael—an acquaintance or dear friend. He probably knew him as a sincere seeker after truth and a noble character. He tells him he has found the One in whom the law and the prophets find fulfillment. He is no doubt, wondering if any good thing can come out of Nazareth.—not a mean place, but a small town near his own home. Philip said, "Come and see." This was wise. Do not let prejudice govern. A good thing is not afraid of honest and fair criticism. Christianity is willing to be tested on its own merits.

Nathanael on coming was at once commended as a man of good character. But how did Jesus know? He had seen him, when not in natural sight. This convinced Nathanael, and he owned him as the Son of God and King of Israel. Thus the cabinet of Jesus was being formed.

Christ's First Miracle.—John ii. 1-11.

Lesson for January 15.

GOLDEN TEXT.—And his disciples believed on him.—John ii. 11.

INTRODUCTION.—That was a great week—an important beginning. John pointed out Jesus as the Lamb of God. At least three of John's disciples became disciples of Jesus. Perhaps Philip and Nathanael had also been baptized by John; now they are disciples of Jesus. Then the journey to Cana, where Jesus and his disciples were present at a wedding feast. The family was the first divine institution. The home is based on marriage—man leaves his father and mother, and cleaves unto his wife. It is well to consider the relation of Jesus to the home.

I. JESUS AND THE HOME.—Vs. 1, 2. Jesus was at a wedding in one home, and at the founding of another home. "The third day" was probably the third from the calling of Philip and Nathanael (i. 43)—Cana of Galilee being about sixty miles north of Bethabara, and eight or nine miles from Nazareth. Both Jesus and his disciples were invited. His mother was already there from Nazareth—so it is probable the marriage was of some relative or dear friend.

Jesus endorsed marriage and the home as based on it. Because the Son of God, the future Husband of his Church, did not marry, some have inferred that celibacy is the ideal life for God's people. Hence monks and nuns, and several other celibate societies. Marriage, like every other good thing, has been abused and degraded, but the

world needs its purification, not its destruction. There is nothing nobler, or more in keeping with a godlike character, than true fatherhood and motherhood. It was ordained of God as the basis of his plan, which reveals himself. Its best is to be realized under the elevating power of Christianity. No inspired writer discourages marriage. Paul says it is honorable in all; and one of the marks of modern false teachers, is "forbidding to marry."—1. Tim. iv. 1-3. First generation, and afterward regeneration, is God's continual order. (See Isa. lxv. 21-23.)

Think of Jesus as a boy and young man, his obedience to parents, his development, character and piety.—Luke ii. 40, 51, 52. He loved little children, and called them to him. Think of his love and provision for his mother when on the cross.—John xix. 25-27. Marriage and its true results, are made the type of the marriage of the Lamb and the regeneration of the world. The family is the unit of the true State, the hope of religion, the basis of civilization, the conserver of morals, the key of prosperity. The true home, based on parental love, and developed in the relation of a loving family, is the nursery of the noblest men and women. The want of a good home is the cause of much of the crime that curses the world.

II. JESUS SUPPLYING WANTS.—Vs. 3-10. "When they wanted wine,"—not desired it, but lacked or needed it. No doubt the family was poor, the supply was limited, and extra guests had come. Jesus' mother, interested in the reputation of the family, said to him (probably aside), "They have no wine,"—the supply is used up. Jesus had wrought no miracle. It therefore does not seem clear that his mother could have expected a miracle. She may simply have appealed to his good judgment in emergencies. "Jesus saith unto her, Woman." In our times this would savor of disrespect, as when a young man speaks of his father and mother as "the old man," and "the old woman." But according to Greek custom, it was a highly respectful and affectionate mode of address. So Jesus addressed his mother from the cross. "What have I to do with thee?"—What is there in common between us now? He was entering on a new life, and his method of work would be new. Would she stand by him in his new life? It was not a refusal of consideration and help, but another plan, as the following words show.

It is not impossible that his mother anticipated the new method of work. "Mine hour is not yet come," in answer to her remark, implies that she was looking for something in the new direction. Did he mean that the time was not fully come for him to establish his claim by miracles? He was only preparing for his ministry. Did he fully begin that ministry before the passover the next Spring?

What his mother said to the servants implied her confidence that in some way, either ordinary or miraculous, he would furnish the needed help.

The water pots were not made of clay, but hewn out of limestone, which was common there. It is not likely they were closed up jars—like our narrow-necked jugs—but large stone basins with wide mouths. There were six of these water-pots, used for purifying purposes. A firkin is nine gallons. Jesus told the servants to fill the pots with water, and they obeyed. Then he said, "Draw out now," or dip out, "and bear to the governor of the feast,"—the one in charge of the banquet,—and they did it. When he tasted the water that was made wine, not knowing whence it came, (but the servants knew), he called the bridegroom, and expressed his surprise that he had kept the best wine to the last. There were two witnesses to the reality of the miracle—the ruler of the feast declares what it is, the servants knew what it was.

III. SIGNS, GLORY, FAITH.—Ver. 11. This was the first miracle Jesus wrought. *Semeion* is the Greek word here for miracles—*signs*. The miracles of Jesus were signs, evidences, of his divine nature—as natural to him as our common acts to us. They did not suspend any law of nature. Some urge the supremacy of law. Law does nothing. Force does everything. Divine power can act in an ordinary or an extraordinary way. The divine power cannot be measured or limited by human ideals. Jesus' miracles were signs of his mission and work to redeem men from all evil—a foregleam of the work of the kingdom of God—the healing of disease and the raising of the dead being a type of saving from sin and spiritual death. As a foregleam of the kingdom work of blessing, it is significant that the *first* miracle was at the wedding

on "the third day,"—a type of "the marriage of the Lamb." The miracles were signs of Jesus' spiritual truths—each one being an acted parable. They were signs of his sympathy and love for mankind. They revealed the nature and character of God.

Thus, the miracle at Cana "manifested forth his glory," and the result was faith. The disciples had begun to believe in him as the Son of God—the promised Christ; but this act of power confirmed and strengthened their faith. They saw what he was, and what he was able to do. He then did rapidly what he does slowly every year.

Miracles are never impossible with God. It is only impossible for God to lie. Believing what he said and did, we are sure he can and will do all his words and acts meant—foreshadowed. They will manifest the glory of God in the salvation of the world. It is a great sign of the truth of Christianity, what has already been done in the world—the effects of the Gospel of Christ. It is adapted to human needs, and lifts men to a higher plane. Compare the nations where the gospel light shines with those still in darkness. Compare true Christians with unbelievers. Let us believe, obey, enjoy, and do what we can for others.

ERRATA.

In the article on "False Messiahs," in last Hope, a few typographical errors appear. On page 378, first column, eleventh line, instead of "Veo-pantheism," read Neo-Pantheism. Same column, twenty-eighth line, instead of "adopted," read adapted. On page 380, first column, sixth line, instead of "logliostro," read Cagliostro. The same error occurs on the second column, twenty-ninth line. There are also a few misspelled words, but they will not mislead.

The Hope is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

Any one who will pay one dollar in advance on his own subscription for the Hope, may send as many *new subscriptions* as can be secured, at the rate of *two for one dollar*. This reduced rate does not apply to renewals and in case of such reduction, the price must accompany the order. Here is a good opportunity for agents or missionaries. Let all do what they can.

OUR CALLING AND WARFARE.

The apostle says: "No one warring entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier."—2. Tim. ii. 4.

The word warring in this text, would imply a contest between opposing parties. And a soldier is one who is engaged in military service, one of an organized body of combatants. His uniform distinguishes him from an ordinary citizen.

However, the Christian warfare is on a different plane. The opposing elements are the good and evil, both in himself and in the world. He belongs to the Christ body, and his uniform is not a worldly garment, but an inward, outworking of character. It consists of righteousness, piety, faith, patience, love, meekness. With these he maintains the good contest of the faith, laying hold of eternal life, for which he was chosen. And though he walk in the flesh, he is not warring after the flesh; for the weapons of his warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

He must be strong in the Lord, and in the power of his might. He must be in continual communication with his Leader through the Spirit, and the Word. O! how quickly we forget ourselves and stumble, if we neglect to put ourselves, and all our affairs, into his care before we start out for the day's toil. He will mark out our path for each day if we ask him; and then how careful we must be to keep our eye upon that path. Every day he leads in different paths, and we each have our own peculiar trials to step over in them. But then if Father has marked them out for us, he will not leave us, but with

the trial, he will also direct the issue, that we may be able to bear it.

And then we must keep on the whole armor of God, that we may be able to stand against the wily ways of the devil. His greatest achievement at the present time is Spiritualism in its many forms. It is a source of grief to us many times, to meet those who socially are very dear to us, but mentally they are in the snare of Spiritualism. They think they are right. And what shall we do? Show them the spirit we are of by our patience, love, faith, meekness, righteousness and stand firm for the defence of the truth as it is in Christ Jesus our Lord.

But these outward battles against false teaching are not all the conflicts in which we must engage. There has been all along this life of regeneration, the enmity in ourselves to war against; and O! what a stubborn enemy to overcome. There are two laws working in us,—the law of God, and the law of sin. We are pleased with the law of God, according to the inward man; but the law of sin is at war against the law of our mind, and has often brought us into captivity, and we exclaim, "O! wretched man that I am. Who shall deliver me from this body of death?" The answer is, "Thanks be to God, it is thro' our Lord Jesus Christ." The mind of the flesh is enmity to God. To the law of God it is not subject, nor indeed can it be. Hence it is a battle between life and death.

Thank God! death is to be rendered powerless, even in those who come after, as well as in the chosen. Our experience here is fitting us to be co-workers with our Captain, to subdue the enemy in the coming age. He must be made as a thing of naught. This will be good news for all. The captives shall be set free. Oh! that all might see the plan of the ages, and God's purpose toward mankind.

God's soldier cannot afford to be entangled in the affairs of this life, so as to retard his spiritual progress. If he does, he is not pleasing him who chose him. In this busy world, where selfishness predominates, there are many temptations, and sometimes favoring circumstances, to make money for gain; and there is danger of becoming selfish and greedy. Paul said: "Charge those rich in the present age, not to be high-minded, nor to confide in wealth so uncertain, but in that God who imparts to us all things richly for enjoyment."—E.D. The love of money is the root of all evil. It requires the time and energies, and wearies the body, when one yields to the temptation to accumulate worldly possessions. He is engrossed and choked with the cares of this life. He is liable to become morose and austere. The spiritual life is at a low ebb. The warfare has ceased. The desire to lay up treasures in heaven is low. He seldom thinks of it. The earthly treasures have filled his mind with vain imaginations. His spiritual eyesight is dimmed. He is losing sight of the bright city, whose maker and builder is God.

Beloved readers, are any of us thus misusing our time? Can it be that one having tasted the good word of God and the powers of the coming age, should for one moment relax and grow cold? One who has been enlightened, who has tasted the heavenly gift (the Christ life) and become a partaker of the Holy Spirit—could he think of selling his birthright for a mess of pottage? I trust no one so favored, will fail to run with patience the course marked out for him.

Our Lord said: "Seek you not what you shall eat, and what you shall drink, and be not in restless suspense; for all these things do the nations of the world seek: and your Father knows that you need them; but seek first his kingdom, and all these things shall be superadded abundantly to you. O! taste and see that the Lord is good. Blessed is the man that trusteth in him. O! fear the

Lord, ye his saints; for there is no want to them that fear him. The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing. David said: I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

It is not necessarily a sin to have riches; it depends upon how it is used. The danger is of being high-minded and trusting in riches instead of God for enjoyment. It is better to do good, to be rich in good works, to be liberal, willing to give to the needy or a good cause. There is no danger of want to them that trust God implicitly; but not all of his little ones can grasp this trusting faith. It is a great rest and comfort when we can take hold of his promises of care for all our need. Read Matt. vi. and other Scriptures, on trusting and doing, and then watch God's mercies. We may ask God's blessing and fail to enjoy it, forgetting to be thankful to the Giver. Of course, it is the poor who seem to need this trust the most. Those having plenty are not afraid of want; but they may be poorer than they think. Christ said: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." Christ and Paul laid great stress on doing for the poor saints; and Paul worked untiringly on that line, and admonished those who could to do the same.

The promises are many concerning the providing care of our Father. All things are his, and we are his; then why should we not trust him? We are not to eat the bread of idleness. He that will not work, let him not eat. But we must bend all our energies to the spiritual side of things, if we would be proficient in our calling. Let those who have plenty of the things of this world, not hoard them, but use them for the good of others. It is more blessed to give, than to receive; and the Lord loves a cheerful giver—one who gives, not expecting to receive. Thus the Father gave his Son, the only begotten, that those believing in him should not perish, but have eternal life. O! what a gift to a lost world—the unspeakable gift of God's love. Beloved, now are we the children of God. Then, what manner of persons ought we to be in holiness and faithfulness? May God help us start afresh in the work of the Spirit. Let us walk closer to him, keeping in constant touch with him. Surely he is nigh unto all that put their trust in him.

Those who are stronger in spirit, wake up. Let us be more interested and diligent ourselves. If we have friends or neighbors who profess to be Christians, yet do not bring Christ and his kingdom into their conversation, let us not keep silent. We can tell of his glorious reign. If they cannot take the meat, give them the milk. Tell them of the goodness of God. The loving character of the Heavenly Parent is so overlooked even by professed Christians; and when they speak his name, they hesitate as if there were a sort of holy fear about it.

How can one love and fear the same being at the same time? Let us endeavor to make them better acquainted with God, by speaking of him often. Fear sometimes means reverence. They that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

May the Spirit of truth and love dwell richly in our hearts; and may we be clothed as chosen ones of God, as beloved saints, with hearts full of mercy, kindness, humility, meekness, patience, and endurance. MRS. M. A. FINK,

DETROIT, MICH.

FOR missionary purposes, the HOPE will be sent in any quantity for one cent each, and three months on trial for ten cents.

EXTRACTS FROM LETTERS.

Abiding Interest.

INCLOSED find one dollar for which please send me the HOPE another year. It has been a welcome visitor ever since its first publication, and I would feel lost without it. It brings cheer and gladness to my weary heart, and I await its coming with joy. My prayer is for its success, and for the Spirit to help us to receive the truths it contains. May the dear Father bless you, Bro. Paton, in all your works for good.

WALLIS STATION, TEX. M. A. C.

Feasting and Helping.

INCLOSED find ten dollars—eight for copies of your books and pamphlets as follows, * *. The other two use as seems good to you. These books are to loan and place in libraries. I hope thus to do some good and help a little in your noble work of making known to hungry souls the world's hope in Christ.

The past two years I have had a feast of good things in searching the Scriptures. I have several of the best translations, besides aids, THE WORLD'S HOPE and other publications. In my younger days, when I was a member of the —— denomination, I was much interested in its literature and the creeds of the other sects; but I studied the Bible very little, because to me it was dry and incomprehensible. Then I had to mystify or degrade about six parts to get *their* meaning of the seventh. I then read from a sense of duty;—now from love and deep interest in the Word and its beautiful Plan of the Ages, through which God will bestow his glory on fallen man.

Brother, what a consoling faith is that which takes God at his word, and realizes that this sin-cursed world will be brought into harmony with God, and every creature for whom Christ died made spiritually alive in himself. I believe more and more in the final salvation of all mankind. Anything less than this would be proof that God was not all-wise. Praise his name for a full salvation! Praise God because he is to be all in all.—1. Cor. xv. 28.

FORT WAYNE, IND. T. J. T.

Sorrow and Consolation.

WITH sorrow in my heart, mixed with joy, I write you this letter. My brother, the husband of my sister, died the eighth of November. He was sick seven weeks, and suffered intensely until the last four days. Now in my old age I feel lonesome. For about sixteen years he had been my companion in the service and worship of God. His life has been one of truth and honesty, according to his knowledge of God. My consolation is that as we have served God together, in the resurrection we shall be together, and always with the Lord. Glorious hope!

I see your call for renewal for 1899, but it is impossible for me to pay just now, but I will send as soon as I can. I think God will enable you to publish the HOPE. I want it as long as I live. It is my best earthly friend. It is my only means of communication with the children of God. I am glad that God is infinitely better than I. In spite of my sins he has given me knowledge over all my expectations. Glory, honor and praise be to his name forever!

Yours for the salvation of the race,

JOHN FORCE.

A Kindly Criticism.

I HAVE received word from my brother in Liverpool, to whom we sent a copy of MOSES AND CHRIST, and I am going to tell you what he says. I copy from his letter as follows:

"I must write a line to thank you for sending Mr. Paton's book, MOSES AND CHRIST, which is certainly most interesting and valuable. I have not been able to read it all yet, but much of what I read is appreciated highly. * * * He has also sent me a pamphlet and a copy of his paper.

"In his extreme views on universal

salvation I cannot *yet* quite share. There is much that is good and scriptural in his argument, but *at present* he seems to me to give too much of his own reasoning and supposing, instead of keeping close to the word of God, and not going beyond what is revealed."

The underlining [for emphasis] of the words 'yet' and 'at present' is mine. They show caution as well as awakened interest in the subject. I have given you this extract from my brother's letter, because his words will give you a better understanding of his reception of your book than anything I could tell you. * * I hope the Lord is bringing you together for the glory of his name. Here are the closing words of his letter:

"So we must just praise the Lord that he is doing such a blessed work in us, and fitting us for better service in the time to come. What wondrous times these are! Wars and rumors of wars! France now following in the way of Italy and Spain in getting broken up! Thrones and powers being shaken in readiness for the kingdom that cannot be moved! Praise the Lord!"

Please send me another copy (in cloth) of MOSES AND CHRIST, and six copies of the ATONEMENT, for which I inclose postal order. W. E. K.

CHICAGO, ILL.

Anger and Sin.

I WRITE to let you know that I enjoy reading the HOPE. It has helped me to see the deep things of God. I am grateful to you for sending me the HOPE, but sorry I cannot send you a dollar. I have such poor work, and have a sickly mother to support. Mother enjoys the HOPE too. She cannot go out much, but sits at home and reads it. It helps her on the way.

One evening, as we were reading and searching the word, we came to Ephesians iv. 26: "Be ye angry and sin not; let not the sun go down upon your wrath." Bro. Paton, will you please give me your opinion of that verse. I am but a young Bible student, but we study the word much. Though poor in this world's goods, we feel rich in the word. Mother wants to be remembered in your prayers. H. R.

READING, PA.

REPLY.— It is claimed by some that the word 'not' in Eph. iv. 26, first clause, should be applied to 'angry' as well as 'sin'; "Be ye not angry and sin," or "Be not angry, lest ye sin." The Diaglott says: "When angry, do not sin." Another rendering is: "Do not sin through anger." The idea I receive from Paul's statement is about like this: "Do not lose control of your temper, lest ye be led into sin; but if you do become angry, do not harbor your wrath till sunset."—EDITOR.

Doing What She Can.

I WOULD be happy if I could help in this cause, but it seems there is nothing I can do but pray to our Father to help and sustain you in your endeavors. Oh! to be where I could hear this gospel preached. I am thankful I have the privilege of reading the HOPE. I love it so much; and am thankful to you, Bro. Paton, for your kindness in continuing to send it so long to us poor hungry ones. I feel that perhaps I ought to give it up to some one able to pay for it; but, Oh! how I should miss it. You have not had one cent from me in all these years. But that God will forever bless and keep you, is the sincere prayer of your aged sister in hope.

VITTORIA, ONT. C. A. P.

THE ATONEMENT.

The revised ATONEMENT is complete. Besides many minor changes made, a new section on "The Burnt Offering," and a chapter on the "Object of the Judgment," have been added. Size, 96 pages. Price, single copy, ten cents; six copies, fifty cents.—EDITOR.

DID *your* subscription expire with 1898? If so, help us by renewing now.

KAISER'S SERMON IN JERUSALEM.

THE following address was delivered in the new Evangelical Church in Jerusalem by His Majesty, Kaiser Wilhelm II., of Germany:

We have been privileged, by the grace of God, to dedicate to the Redeemer of the world in this city, most holy to all Christians, a sanctuary, which represents the great self-sacrificing labors of Christian love.

What my sainted forbears have earnestly yearned for during more than half a century, and which they sought to promote and protect with earnest piety, is fulfilled today in the completion and dedication of the Church of the Redeemer in Jerusalem.

By the creative power of serving love the hearts of men shall be drawn here to Him in whom alone the wearied soul can find salvation, rest and peace for time and eternity.

Evangelical Christendom celebrates this important event with us far beyond the boundaries of the Fatherland, and intercedes for us at the throne of grace. As an evidence of this, Christian church organizations and numerous co-religionists from all over the world have come with us to this spot in order to personally witness the completion of this great work of faith and love—a work which glorifies the name of the Most High Lord and Redeemer, and which promotes the building of the kingdom of God upon earth.

Holy Memories.

Jerusalem, the holy city, in which we are standing today, awakens the memory of the mighty work of redemption of our Lord and Saviour. It reminds us of the common labor which unites in apostolic faith Christians of all confessions and of all nations.

The world-renewing power of the gospel emanating from this sphere spurs us on to emulation; moves us to follow in the footsteps of Him who died for us on the cross; prompts us to a life of Christian forbearance, to deeds of unselfish brotherly love; promises us that if we adhere tenaciously to the pure teachings of the gospel, that even the gates of hell will not be able to conquer our dear Evangelical Church.

From Jerusalem went forth the light, under the brilliant power of which our German people have become great and glorious. What the Germanic tribes have attained was bestowed upon them under the banner of Golgotha.

Just as, more than nineteen centuries ago, the world conciliating cry of, "Peace on earth!" resounded hence to all the world, so now we echo the same prayer and salutation to all the nations of the world.

No Political Motives.

It is not glory, nor power, nor praise, nor honor, nor earthly possession which we seek here. We long and we pray for the one highest good—the salvation of our souls.

"I and my house will serve the Lord." This is the vow which I solemnly made to my illustrious forefathers and which I repeat on this festive day, and I call upon you all to make the same vow. Let every one in his station and calling who bears the name of the crucified Lord walk under the sign of this glorious name, and thus gain the victory over all sin, and over all evil originating from selfishness.

God grant that rich streams of blessings may flow from this spot to all Christians. May trust in God, true love of neighbor, patience in suffering, through earnest labor, be evermore the noblest virtues in the Fatherland, as well as in foreign lands, in the palaces of the sovereigns, as well as in the huts of the poor.

May the spirit of peace more and more sanctify and penetrate into the Christian church.

Our gracious Lord will hear our prayer. Of that I am sure. The Almighty is the strong shield in whom we trust.—*Selected.*

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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IMITATORS OF GOD.

PAUL in Ephesians v. 1., (R. V.) says: "Be ye therefore imitators of God, as beloved children." This 'therefore' refers to the preceding statement, which shows us the ideal of "righteousness and true holiness," which we are to imitate, and closes with the exhortation: "Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you."

This shows that one of the things in which we are to imitate our Father is forgiving those who have wronged us. And it makes no difference what is the nature or extent of the wrong. It is quite possible that the unforgiving spirit may do us far greater harm than any wrong committed against us.

We are to forgive as God in Christ forgave us, freely and completely. This passage shows that God was forgiving, and that his forgiving spirit was revealed in Christ, and that he was not made merciful through the work of Christ. Christ did not pay the sinner's debt, nor appease God's wrath, but revealed his infinite love and goodness, in order to lead or win men to repentance and reconciliation.—Rom. ii, 4; 2. Cor. v. 19. If God demanded the payment of the debt before he would forgive those who had sinned against him, then, as we are to imitate him, we ought not to forgive those who have wronged us, only on the same conditions. But this would be the very opposite of a forgiving spirit; for when a debt is paid, there is neither room for the exercise of mercy nor any need of forgiveness. The view that God forgives us because Christ paid our debt, is opposed to the revealed character of our Father, — "Merciful and gracious, slow to anger, and plenteous in mercy."—Ps. ciii. 8.

That forgiveness cannot be enjoyed until the sinner is led to repentance, is true; and it is equally true that genuine repentance (change of mind) will lead to making restoration where it is possible. (See Luke xix. 8, 9.) But there are wrongs where restoration cannot be made,—which can only be wiped out in due time by the regenerating

power of God. Such sins give the best opportunity for the exercise of mercy. In the parable of the two debtors, Jesus illustrates the blessed gospel of God's grace by saying: "And when they had nothing to pay, he frankly forgave them both." Luke vii. 41-50.

Jesus, who came to reveal the Father by both words and works, said to his followers: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; [Mark the reason!] that ye may be the children [imitators] of your Father which is in heaven: for he maketh his sun [also his Son] to rise on the evil and on the good, and sendeth rain [both natural and spiritual] on the just and the unjust."

The Father is here held up as the ideal; the Son but reflects his character; and what he requires is that we shall do as he himself does,—thus manifesting his Spirit, and letting our light shine, that others seeing our mercy, forgiveness, and good works, may be led to glorify our Father.

Observe that it is in reference to loving and forgiving enemies that Jesus says: "Be ye therefore perfect, even as your Father which is in heaven is perfect."—See Matt. v. 43-48. This is confirmed by the fact that the parallel passage (Luke vi. 36) says: "Be ye therefore merciful, as your Father also is merciful."

In view of this, what shall we think of those who claim to have attained perfection, and yet teach that God's mercy and forgiveness are limited, and that even his perfection will cause him to change in the mode of treating his enemies, as soon as they die, and then consign them to endless and hopeless punishment, instead of giving them further opportunity for repentance? Does not such 'perfection' of men lack something of being like the perfection of our Father, who will not keep his anger forever, (Ps. ciii. 9; xxx. 5; Isa. lvii. 16) but whose mercy endureth forever.—Ps. cxxxvi.

We need not think God is so weakly kind that he will not punish obstinacy. No doubt punishment will last as long as sin lasts; but the prophet had caught the Lord's spirit when he prayed, "In wrath remember mercy."—Hab. iii. 2. Like a wise and loving Father he chastises—that is, punishes to purify.—Heb. xii. 5-10. Oh! that his loving justice may be so realized as to lead many to repentance now. The way of the transgressor is hard; and the way of righteousness is the way of peace. May we indeed be followers of God, as dear children, and walk in love.

☞ WE are now prepared to fill orders for our 64-page missionary pamphlet, "GOD'S TRIUMPH." It has been prepared by special request for the benefit of new readers. Price, three cents a single copy; or we will mail ten to ten addresses for twenty-five cents.

SABBATH TRACT.

THE article on the Sabbath which appeared in the HOPE of Aug. 15, was prepared by request, and it has been made into a 16-page tract. Price ten cents a dozen postpaid. Keep the silent workers busy.—EDITOR.

☞ WE will send DAY DAWN, THE GOLDEN LINK, and either THE PERFECT DAY, or MOSES AND CHRIST, in paper cover, to one, or several addresses, for $1.00.

DID *your* subscription expire with 1898? If so, help us by renewing now.

CHRISTIAN LIVING.

In reply to Peter's question concerning what John should do, Jesus said: "What is that to thee? follow thou me."—John xxi. 20-22. Paul said: "Let us not be weary in well-doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Gal. vi. 9, 10.

The ideal of the Christian life is spoken of in the former passage as *following Jesus;* and in the latter, the ideal is *doing good.* They are substantially the same, for Jesus "went about doing good."—Acts x. 38. And his kindness was not confined to the worthy. He was like his Father, who sends his sunshine and rain on the just and the unjust.—Matt. v. 45.

We cannot follow Jesus literally, from place to place on earth, as his first disciples did; and on the occasion above mentioned, as he was about to ascend to the heavenly condition, the time had come when that mode of following must end; but we may still be his disciples, learners, and followers in the higher and more important sense of learning his ways, imbibing his spirit, and doing good as he did—according to the measure of our ability.

What we ought to do depends on our standpoint — our whereabouts in the Christian career. To those who have been convinced of their sins, (John xvi. 8), and of their need of Christ as a Saviour, and, by believing in him, have received the remission of their sins, (Acts x. 43) we might well say: "Follow Jesus into the water—as into a watery grave," or as Peter said: "Can any man forbid water, that these should not be baptized, who have received the Holy Spirit as well as we?"—See Vs. 47, 48. Jesus, when John declined to baptize Him because he thought he rather needed to be baptized of Him, said: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness," and God honored the obedience by the visible presence of the Heavenly Dove, and by a voice from the unseen, saying: "This is my beloved Son, in whom I am well pleased."—Matt. iii. 13-17.

"All righteousness" is a very comprehensive thing. It must include right-being as well as right-doing. It must include both negative and positive righteousness—that is, not doing wrong, as well as doing right;—in us it would mean ceasing to do evil, and also learning to do good. The ordinance of baptism fairly symbolizes both death to sin, and rising to righteousness; and after being baptized, the business of the follower of Jesus is to carry out in his daily life all that the ordinance symbolizes.

Indeed, such life is the real following, the real baptism, of which the ordinance is the shadow. In this deeper, this real baptism, this putting on of Christ, we are now in the process. "For if we *have been* planted together in the likeness of his death, we *shall be* also of his resurrection."—Rom. vi. 5. The 'have been' puts the planting in the past, and the 'shall be' puts the rising in the future; while, if the apostle had been referring to water baptism simply, both the planting and the rising were in the past.

The water baptism may be called a typical or symbolic putting on of Christ; and in the initial or typical act of obedience, there is a pledge to do all that the ordinance means. If people think of the ordinance as the real putting on of Christ, it may indicate a low ideal of the Christian life—a sort of baptismal regeneration—a salvation by ceremony. And with such a view, that all who have submitted to water baptism have put on Christ, it would not be easy to show why the apostle should have written to the baptized Romans to make it the business of their lives to "Put on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."—Rom. xiii. 14. But it all seems plain if we keep in mind that the ordinance is a type, and the later Christian living is the reality typified or foreshadowed.

¶The same important practical truth is illustrated in the idea that we are crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin, but reckon ourselves dead to sin, and alive to God.—Rom. vi. 6-11. The whole chapter is a continuous exhortation to realize in their practical life what had been symbolized in their baptism.

That this Christian life is a conflict—a warfare between the flesh (the lower nature) and the spirit (the new or Christ nature) is clearly indicated in the apostolic writings.—See Rom. vii. 15-25; Gal. v. 17-24. This crucifixion of the flesh is what the apostle had in mind when he said: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world."—Gal. vi. 14.

The next verse shows that 'a new creature'—a Christlike character—is what avails with God. And however useful divinely appointed ceremonies may be, it is evident that the ideal condition of godly character is not attained by ceremonialism, but by the victory of the spirit over the flesh in the life conflict.

Speaking of the comparative value of the old and the new things, Paul said: "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all [the old] things, and do count them but refuse, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Philip. iii. 7-14.

The Christ Spirit within (which is life) is the basis of the outward Christian life—or action. It is also the true foundation for Christian fellowship. In the life of warfare, there is always a proneness, a temptation, to make the life of others a reason for our own action. If they do right, we are encouraged; and if they do wrong, we are discouraged, and even are inclined to make their wrong an excuse for our failure to do our duty.

Whatever John might or might not do. Jesus said to Peter: "What is that to thee? follow thou me." It seems safe to use this as a key to our duty in many things, small or great. Even Christians need to guard against a dangerous sensitiveness, which may savor more of self than of anxiety for the honor of the cause of Christ.

Some will stay away from the place of worship because another is there, and perhaps takes a prominent part, whom they think has done some wrong, more or less grievous. One says: "I will not sit at the Lord's table with such a one." Or, "I will not partake, if such a one passes the bread and the cup." Why? Does this come from love for Christ, or from offended self-love? If another has done wrong, and if Jesus were with you, (and is he not?) would he not, does he not say: "What is that to thee; follow thou me?"

Of course, we should be interested in the social, moral and spiritual welfare of our brethren. But is it the indwelling Spirit of Christ that prompts us to cut fellowship with the erring one? Are we sure that we have done our whole duty?—even if we are not as much in fault as the one we blame? Have we followed our Lord's teaching concerning the brother who has (or whom we think has) sinned against us?—Matt. xviii. 15–17. Have we endeavored to win back the erring one? or have we, with wounded pride, told others the fault, which by circulation has become exaggerated? Have we exercised the spirit of reconciliation and forgiveness? If the Lord had treated us, as we treat an offending brother or sister, what would be our state today? Are we sowing seeds of kindness, or seeds of more discord? "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."—Gal. vi. 7. If we forgive men, our Father will forgive us; but if we forgive not, we shall not be forgiven.—Matt. vi. 14, 15. Do we pray: "Forgive us, as *we* forgive," and then harbor the unforgiving spirit? Are we as anxious to do good to the erring, as we are to excuse ourselves?

"Brethren, if a man be overtaken in a fault, ye which are spiritual, *restore* such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ."—Gal. vi. 1, 2. The object of Christ is to save the erring. Have we imbibed his Spirit? Are we doing what we can to bring back the wanderers? Remember, that "Now is the accepted time; now is the day of salvation." Has not 'now' always been the time? and will it not always be so? The Bible doctrine of restitution does not belittle the importance of present salvation. That doctrine is a

curse to us, rather than a blessing, if it leads us to neglect the great salvation — character-building — now; or if it makes us indifferent to the well-being of others. Do not let us, like some, think of salvation as going to some good place when we die. True salvation is equivalent to becoming like Christ; and that is as good here and now as it will ever be.

How can we have the joy of salvation, or of the loving favor of God, if we grieve the Holy Spirit, and allow bitterness, anger, malice and evil-speaking, to find place in our hearts and lives? Rather, "Be ye kind one to another, tenderhearted, forgiving one another, even as God in Christ forgave you." Eph. iv. 30-32. Instead of increasing the volume of petty difficulties in our homes, our neighborhoods, or our churches, let us make it the business of our lives to follow Jesus by doing good unto all men as we have opportunity. Let us lift a little, help a little, in every good way, and be anxious for the honor of the Lord's cause, and the good of others, rather than for our own feelings or self-interest. It is ours to truly represent Christ in the visible world, as it is his to represent us in the invisible. Let us confess him by living as he would have us live.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Christ and Nicodemus.—John iii. 1-16.

(Lesson for January 22.)

GOLDEN TEXT.—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John iii. 16.

INTRODUCTION.—John records Jesus' first miracle (at Cana) and in our lesson today we have his first recorded discourse. After the miracle, Jesus remained in Galilee for some time—meanwhile making a visit for a few days at Capernaum, his mother his brothers, and his disciples being with him.—John ii. 12. As the Jewish passover drew near, (in April, corresponding closely to their first month), he went to Jerusalem—probably to keep the feast. He found the temple (the house consecrated to the divine service) desecrated by the presence of buyers and sellers there, and he made a scourge and drove them out, saying: "Make not my Father's house a house of merchandise." The Jews demanded a sign to prove his right to do such things, and he did not satisfy them, but puzzled them by his statement: "Destroy this temple, and in three days I will raise it up." The resurrection of Christ is the standing miracle for the ages, and the proof of his divinity and authority.—Vs. 13-22. On the feast day many believed on his name, seeing the miracles which he performed. — Vs. 23-25. Nicodemus was one of those who became interested.

I. THE INQUIRER.—Vs. 1, 2. Nicodemus. He was one of the Pharisees. Because many of them were self-righteous, the name has become, with many, the synonym for self-righteousness: but the Pharisees were the best and most religious sect of the Jews. They were the most correct in their opinions (Matt. xxiii. 2, 3) and were looking for the Messiah. Some of them were good ground for the gospel seed. All we know of Nicodemus is learned here and in John vii. 50, 51; xix. 39, which implies that he became a friend of Jesus.

He was a teacher, (Ver. 10), apparently a man of candor, and a recognized leader—a ruler (Gr. *archon*) a term applied to the members of the Sanhedrim—the supreme court of the Jewish nation.

He "came to Jesus by night." That he came at all showed interst in the new Teacher, and a sincere desire to know the truth. But why did he come in the night? 1. His prudence may have caused a desire to be unobserved. A man in his position would naturally not wish to commit himself to a new and strange cause, until he had investigated. 2. It was the best time for a quiet visit;—Jesus was more likely to be alone then. In view of his saying, "We know thou art a teacher come from God," the second reason seems the better one. He rightly inferred that God must be with the man who could do the miracles Jesus had done.

II. THE FUNDAMENTAL TRUTH.—Vs. 3-8. "Except a man [any one] be born again [or from above] he cannot see the kingdom of God." Much depends on a right idea of God's kingdom. Jesus answered the man's needs, rather than his remark. No doubt Nicodemus, as a Jew, thought he was a rightful citizen of the kingdom of God, and only needed to wait for the Messiah, who would conquer Rome, deliver Israal from bondage, and make them the chief earthly nation. His ideal was an earthly kingdom, which only required one birth—the natural.

There are at least three distinct and common views of the second birth held by different people. One is, that it means simply conversion — including repentance and change of heart,—which is the entrance to the Christian life, or into that condition in which God reigns in the heart. "The kingdom of God is within you," (Luke xvii. 21) is often quoted as proof. Another view is, that the new birth is the resurrection at the Lord's second coming, and that the kingdom of God means the future reign of Christ on the earth, which no one can see or enter until raised from death. Still another is, that all are born into this world at the natural birth, and all are born again at death into the spiritual world.

The first view has a very practical bearing; the second has some Spiritual footing; and the third applies to the reason of certain classes who build their hope of the future mainly or wholly on the immortality of the soul. But none of these views seem to cover the whole ground. Any view that would belittle the importance of the present quickening by the Spirit and change of heart and life would be dangerous. Is not regeneration a process, beginning at conversion and ending with the resurrection? According to Paul, the resurrection is the consummation of a process by which men are created anew in Christ Jesus—then having a spiritual body. Conversion and that consummation appear to be to each other as begetting and birth.

It is true that God reigns in the new and loyal heart; but the kingdom of God has a much larger significance—including the exalted spiritual body state and the reigning power of all who are made one with Christ in his glory. It is true that only those who are begotten of the Spirit can 'see' the kingdom of God, in the sense of understanding spiritual things, but it is also true that flesh and blood [the natural man] can neither enter nor see the realities of the glorious future kingdom. God, Christ, the angels, and glorified men, are not visible to mortal eyes; and immortality is put on at the resurrection.—1. Cor. xv. 50-55.

It was to the unconverted Pharisees, not to his disciples, that Jesus said, "The Kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the king-

(*Continued on page 25.*)

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CONTENTS.

IMITATORS OF GOD	17
SABBATH TRACT	18
CHRISTIAN LIVING	19
NOTES ON SUNDAY-SCHOOL LESSONS.	
Christ and Nicodemus, (Jan. 22)	22
Christ at Jacob's Well, (Jan. 29)	25
EDITORIAL ITEMS	24
SIX GOOD OFFERS	27
SETBACK FOR ZIONISTS	28
WHAT ZIONISM MEANS	28
LIFE AND ITS EFFECTS	28
EDITOR'S APPOINTMENTS	29
THE ATONEMENT	29
EXTRACTS FROM LETTERS,	
A Great Comfort	30
Bound Volumes Prized	30
Our Rich Father	30
Holding to the Promises	30
Personally Injured	30
A Good Outlook	32
Open Letter to the Editor of the Flaming Sword	32

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(*Continued from page 23.*)

dom of God is within you," [among you, margin.]—Luke xvii. 20, 21. Jesus came and was not known; the world knows us not, because it knew him not; and the fully organized spiritual kingdom will not be seen by mortals when it comes.

The whole subject of regeneration, or the new life, both in its inception and its final issue or birth, was new and incomprehensible to Nicodemus, as he looked at all things from the material standpoint of the Jews. Hence he raised the question: "How can a man be born when he is old? etc." He thought only of the natural birth. The answer of Jesus, in verses 5 and 6, was to show that the two births are not of the same kind—the first being by a natural force—'water', and the second by a divine force—'Spirit.' Some see three births in Jesus' language—the natural, the water (or baptism), and the Spirit. But he did not speak of being born twice more, but 'again;'—first the natural, afterward the spiritual, being the divine order. Though believing in baptism, (as a symbol of death to sin and regeneration,) I do not see it here. The statement is too sweeping to mean water baptism. Jesus referred to a universal principle. The only possible way into the kingdom is by two births—the natural and the spiritual. "That which is born of the flesh is flesh: and that which is born of the Spirit is spirit." It seems evident that Jesus was not teaching the doctrine of re-incarnation, or coming again in the flesh,—either by a second natural birth, or by a fleshly resurrection. The natural birth is only a shadow of the regeneration.

The seventh verse states a universal law—one of God's *musts*. As sure as a man is born once, of the flesh, he must be born again, of the Spirit. "As we have borne the image of the earthy, we shall also bear the image of the heavenly."—1. Cor. xv. 49. Such a process of regeneration applied to all is practical, perfectly safe, and glorious.

The eighth verse is not speaking of the mysterious movement of the Spirit in conversation; but of the power of "every one *born* of the Spirit," as illustrated in the mysterious movements of "the firstborn from the dead."

III. THE AUTHORITY OF JESUS.—Vs. 9–13. Nicodemus was astonished, and said: "How can these things be?" If he had felt proud of his position as "a teacher in Israel," Jesus' answer was humbling. He spoke with divine authority. He came from heaven. He knew the Father and all his plans. No other had ever told of the divine plan of regeneration for matkind.

IV. GOD'S REGENERATING POWER.—Vs. 14–16. It is the gospel. It is a revelation of God's love. It is true before it is believed; but it produces its effect (salvation) only when believed.—Rom. i. 16. Study the story of the serpent in Numbers xxi. 4–9. The bite of the fiery serpent was incurable by natural remedies; but to look at God's serpent prevented from going down to destruction. The serpent has bitten mankind. Sin is incurable, except by the regeneration plan of God. He that looks to Christ, by the eye of faith, receives remission and cleansing power. The believer does not perish. He obtains the life of Christ, and walks the upward way. He may sleep in Jesus, or he may pass over without sleep. He shall live and reign with Christ in due time, to restore and bless a lost world. For God sent not his Son to condemn the world, but to save it. Let each awakened sinner look and live.

Christ at Jacob's Well.—John iv. 5–15.

(Lesson for January 29.)

GOLDEN TEXT.—Whosoever drinketh of the water that I shall give him shall never thirst.—John iv. 14.

INTRODUCTION.—After his talk with Nicodemus, Jesus and his disciples spent considerable time in Judea, mak-

ing converts, whom the disciples baptized.—John iii. 22; iv. 1, 2. John the Baptist's work still continued, and to some there was an appearance of strife between the two movements. But John once more endorsed Jesus, as the one to whom his work must lead: "He must increase, but I must decrease." How clearly he announced the divine origin, authority, and life-giving power of the Son of God.—iii. 23-36. But the talk about Jesus making more converts than John, caused Jesus to withdraw to another field—Galilee: and in making his journey northward, he had to pass through Samaria. Our present lesson is an incident on his way.

I. THE WEARY TEACHER.—Vs. 5, 6. Sychar—the ancient Shechem. The locality was said to be beautiful. After Jacob's reconciliation with Esau, he came, and pitched his tent before the city; and then bought the piece of land, and built an altar on it, and called it "Elelohe-Israel,"—meaning "God the God of Israel." This piece of land Jacob afterward gave to his son Joseph. Few places in Palestine have had so much of Bible history connected with them.

"Jacob's well"—originally a living fountain, but later like a well or cistern. All agree to the statement of the woman, "The well is deep,"—at least seventy-five feet. Jesus sat by the well—on the low curbing around it. It was nearly noon—"the sixth hour." Jesus here appears in his oneness with humanity in their common need. He was weary, hungry and thirsty. He rested while the disciples went to the city to buy food.—Ver. 8.

II. THE ONE HEARER.—Vs. 7, 9, 11, 12, 15. The woman of Samaria—not from the city of Samaria, seven miles away, but from the country of Samaria, —one of the Samaritan race and religion. They were a mixed race, produced by union of the heathen brought into Samaria, with the remnant left when the tribes of Israel were carried into Babylon. Their religion was mixed about in the same manner.

Jesus was willing to teach one. It is interesting to note what she was, what she became, and the way the change was wrought.

1. She was evidently sincere in her religion, and was very sectarian. By asking for a drink of water, Jesus touched her prejudice, and she evidently refused him the water, on the ground that it was not proper for him to ask it, "For the Jews have no dealings with the Samaritans." This refusal was implied, and gently reproved, by his saying, if she had known him, and asked for the living water, he would have given it to her. Her sectarianism was emphasized by her reminding him that the well was deep, and that he had nothing to draw with—as much as to say he could not use her vessel.

2. She was not spiritual, in her conception of truth. When he spoke of living water, she took his words literally, and in the material sense. Sectarianism does not tend to spirituality nor *vice versa*.

3. She was not high morally. Jesus led her to acknowledge that she was living with a man who was not her husband.—Vs. 16-18.

III. THE WISE TEACHER.—Vs. 7, 10, 13, 14. His object was to save the woman—that is, to overcome her low conditions. He put his own breadth and spirituality over against her narrowness and low ideals. He approached her in a very natural and common-place way, asking for a drink. This was wise. By little things great revelations are made, and great lessons taught. How Jesus revealed his love, patience and wisdom in this case! How he forgot his own wants in seeking her good! How he rose above the narrowness of the sect! He put Judaism under his feet. "If thou knewest the gift of God, * * thou wouldest have asked

of him, and he would have given thee living water." He would not have revenged her refusal. He would have given her much more than he asked of her.

He was not discouraged by her ignorance of spiritual things, but sought to lead her to see the contrast between the natural water and the spiritual reality of which the water is a type. Natural things do not satisfy long—"Whosoever drinketh of this water shall thirst again." The life to which it is related is earthy and therefore temporal. But the water Jesus gives is related to the spiritual life, which is therefore everlasting, and it is an indwelling spring, which shall never fail.

Even before the woman understood him fully, she said, "Give me this water." That she did not grasp the spiritual thought is shown by, "That I thirst not, *neither come hither to draw.*" She was still thinking of the water in Jacob's well.

But she had asked—had begun to pray. He had said he would give it if she asked. Will he fail her? Will the Lord wait till people fully understand before he will begin to answer? If he does, he will never answer.

Jesus at once said: "Go call thy husband." It might appear to some that he was diverting her mind away from his promise; but he was really answering her prayer. By what he said about her manner of life, he showed that he knew her heart, and convinced her that he was the Messiah. Having confessed that she was a sinner, she had also believed in the Saviour—and her prayer was answered. He had led her up from her low thought of place and ceremony, to the spiritual worship of God. "God is a Spirit: and they that worship him must worship him in spirit and in truth."

The new convert started out as a missionary. The saved want others to be saved. She said: "Come, see a man who told me all that ever I did. Is not this the Christ?" They came, saw and heard for themselves, and many more believed, and confessed that "he was indeed the Christ, the Saviour of the world." He had stepped out of Jewish limitations, (even beyond what he allowed his disciples.—Matt. x. 5, 6), and thus gave a glimpse of his future world-wide work. First the Church, afterward the world, is the divine order of salvation.

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SETBACK FOR ZIONISTS.

Washington, D. C., Dec. 30.—The Department of State recently received from the United States Minister at Constantinople information that the Minister of Foreign Affairs of Turkey had informed him that the Turkish Government had no intention to prevent American citizens whether Jews or Christians (coming as individuals and not en masse) from visiting Syria or Palestine as travellers or visitors, the only object of that Government being to prevent further colonization of Palestine by Jews, as the settlement there of religious bodies in preponderating numbers might lead to political complications, which it is the purpose of the Ottoman Empire to avoid.

The foregoing official announcement appears to have a direct bearing on the Zionists movement for the establishment of a Jewish nation in Palestine.

—*Montreal Weekly Witness.*

WHAT ZIONISM MEANS.

The deathless nation is saying to the world, Come and help on the realization of Zionism, for Zionism means the realization of the great and grand ideals of the Bible for mankind's benefit. For it means the establishment of a court of arbitration for the settlement of nations' disputes, with the nations pledged to enforce the court's findings. It means a quickening of religious sentiment consequent upon the fulfillment of Bible teachings, a deeper consciousness of God in human affairs, since it can only be God who brings about the revival of any nation, "not by might and not by force, but by His Spirit." In a word, it means a mighty step forward toward the brotherhood of man and the Fatherhood of God. — From "The Zionist Conference," by the Rev. Dr. H. Pereira Mendes, in *North American Review* for November.

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LIFE AND ITS EFFECT.

(An Open Letter.)

IN reply to your question, Do we have life now? or only by faith or hope that we will have it? perhaps I may say, Both—that it is a present reality, and that it will be ours fully and completely with the new body, after laying off this "mortal coil."

I agree with you that the resurrection, and the overcoming of sin, are the *effect* of life, and not the *cause*. I do not think it would be possible to overcome sin, or, in other words, "the world, the flesh, and the devil," but by the power of the new life.—1. John v. 4.

I will quote some passages which seem to bear on the point in question. Paul says: "This I say, therefore, and testify in the Lord, that ye walk not henceforth as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But *ye* have not so learned Christ, if so be ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.—Eph. iv. 17–24.

Are not the putting off and the putting on our work here? Is not the new man the life which we are considering?

Peter says: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given us

exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And, beside this, giving all diligence, add to your faith virtue, knowledge, temperance [self-control], patience, godliness, brotherly kindness and charity.—2. Pet. i. 2-7.

Do not these seven characteristics, which make the complete man, belong to the divine nature, or life? Does there not seem to be the same order in the spiritual as in the natural,—begetting, growth and birth?—not that the natural things are *perfect patterns* of the heavenly.

John says: "See what love the Father has given us, that we should be called children of God! On this account the world does not know us, because it did not know him. Beloved, *now are we* children of God, and it has not yet been seen what we shall be. We know, however, that if he should appear, we shall be like him, because we shall see him as he is. And every one having this hope in Him, purifieth himself, as He is pure. Everyone who practices sin, also practices iniquity; and sin is iniquity. And you know that he was manifested that he might take away sins; and in Him there is no sin. Every one who abides in him does not sin; everyone who sins has not seen him, nor known him. Dear children! let no one deceive you. He who practices sin is of the enemy; for the enemy has been sinning from the beginning. For this was the Son of God manifested that he might destroy the works of the enemy. No one who has been begotten by God practices sin; because his seed abides in him; and he cannot sin, because he has been begotten by God. By this are the children of God discovered, and the children of the enemy. No one who does not practice righteousness is of God, and no one who does not love his brother. We know that we have passed over from death to life, because we love the brethren. He who loves not abides in death."—1. John iii. 1-14, E. D.

Now, it seems to me that in this passage, John has made a strong logical argument proving that the children of God have now the new life.

I might quote a large number of passages, which, it seems to me, teach clearly that we have the life now, if we are in Christ, and new creatures, or creation. For instance: John iii. 36; v. 24; vi. 47, and on; x. 28; xvii. 3; 2. Cor. v. 17; Gal. ii. 20; iv. 28; v. 25; Eph. ii. 5-10.

B. W. KEITH.

HARVEY, ILL.

☞ THE revised edition of MOSES AND CHRIST has 286 pages—66 pages more than the first edition contained, and yet the price is the same—30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

EDITOR'S APPOINTMENTS.

Jan. 15, Open for special arrangement.

Jan. 22, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Jan. 27, Brown City, Mich., 7:30 p. m. at the home of John Vannest.

Jan. 28, and 29, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Feb. 5, Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

Those in the several localities seeing this, please tell others.—EDITOR.

THE ATONEMENT.

The revised ATONEMENT is complete. Besides many minor changes made, a new section on "The Burnt Offering," and a chapter on the "Object of the Judgment," have been added. Size, 96 pages. Price, single copy, ten cents; six copies, fifty cents.—EDITOR.

EXTRACTS FROM LETTERS.

A Great Comfort.

INCLOSED you will find one dollar—not for a subscription to the HOPE, for five dollars would not pay for your kindness in sending me the paper, but—as a Christmas Gift, a little token of remembrance to one whom I esteem most highly. The HOPE has at all times been a great comfort to me.

PETER WEESE.

Bound Volumes Prized.

I NOW send my subscription. I regret not being able to send it sooner, but the delay seemed unavoidable. I am glad that the HOPE is to be continued. And may God continue to give you the grace and wisdom to break the bread of life to the people.

I will not order the bound volume just now, but I will send later, if you have it bound. [A small number have been sent to the binder.—Ed.] I have two, and prize them for reference; besides, they are fine books to lay on the table, where they are often seen by those who have never heard of the larger hope before, and become interested in it.

ROMEO, MICH. M. M. F.

Our Rich Father.

I INCLOSE fifty cents to pay for my paper to the beginning of this year. I wish I could send more, but I cannot at present. But our Father is able to do his own work. The gold and the silver are his. I would miss the HOPE. It is the best preaching I have.

We were glad to hear from Bro. Chase again.

May the dear Lord bless you and family with good health, and endow you with wisdom from on high, that you may be able to impart to the household of faith the things they need.

LAPEER, MICH. I. H.

Holding to the Promises.

I SEND inclosed my subscription for the HOPE. I am still holding to the promises of the Lord with strong faith, knowing that all things will be accomplished in due time.

A great deal is said in the papers about expansion, which I think applies best to the kingdom of our Lord and his Christ, and is being wrought out in the hearts of his followers, whose love and sympathies are expanding, broadening, reaching out, like their Master, to the whole human family, knowing "He will not fail, nor be discouraged, until he shall send forth judgment unto victory."

Oh! what a happy, glorious, and satisfying assurance! How it rests our souls while passing through scenes of vexation, strife and trouble! May the Lord hasten the time when all shall know him; for it is a lack of knowledge of his true character that keeps the world in sin and rebellion. When all shall know him, all must love him.

ELYRIA, O. AVIS.

Personally Injured.

WITH inexpressible pain I have read in your paper of Dec. 15, a communication from Julius Stade, of this city, relative to Dr. Teed and our Koreshan Colony, in which we are grossly misrepresented. After making a study of Koresban literature for six years, I joined the Unity here, arriving last October. And as you have given so many columns of your paper in damaging testimony concerning us, allow me to testify briefly in our behalf.

I am personally injured by the article in question, because we are living as one family, and anything against the character of our body as a whole, injures each separate member.

I have found here "a peculiar people, zealous of good works,"—a people devoted to the Founder of the society, because we recognize in him the great Teacher who exemplifies in his own life the doctrine of purity and self-abnegation that inspires us with a love for him and each other, that *is* peculiar and

wonderful, when compared to the selfishness manifest in the doings and dealings of the world outside. For the sake of justice, and I might add, for the sake of friendship, begun twenty years ago, when I looked with love and reverence to you for spiritual advice and guidance, and we felt a mutual longing for the coming of the Kingdom, grant me this little space to make this declaration to your readers.

I am not obliged to stay here, and I would not if this Koreshan Unity was as pictured by Julius Stade. Ever loyal to the Truth, I am yours sincerely,

ALICE L. BURROWS.

CHICAGO, ILL.

REMARKS. — The above was dated December 23. I regret that my friend is "personally injured," and is made to suffer "inexpressible pain," on account of the article in the HOPE. She claims that Dr. Teed and the Koreshan Colony "are grossly misrepresented." I am confident that was not the intention of Bro. Stade. I was surprised at the charge, and on looking over his article again, I fail to find anything in it about "the Koreshan Colony," good or bad; and I am glad this is so. In that part of the article, he was dealing with the several exalted claims of Dr. Teed, and spoke of a few things concerning him, which, if true, do not suggest a very exalted idea of this "Lord God of heaven." And it is to be observed that my friend Alice does not state one thing in which even Dr. Teed is misrepresented.

"A peculiar people, zealous of good works," is a good recommend. Sister Alice should be able to judge somewhat even with but two months' observation. I presume the same claim might be made by the Shakers, who have Ann Lee for their Christ, and by the devoted members of any Convent, owning the Pope of Rome as their authority. In all three, the celibate life is the ideal—"forbidding to marry," and in two of them, leading to the separation of those who are married. It is not difficult to be peculiar, and it is no doubt easier to maintain good works (at least negatively) when shut in with those of like mind; but I think the noblest powers of manhood and of womanhood are developed in the family and in the world conflict. I know but little of the unselfishness of the Koreshans, but there are many noble, unselfish workers outside.

Whatever of good Dr. Teed teaches and practices is good on its own merits. But that does not make valid any false teaching nor false claims. If, as I have read in Koreshan literature, the realm of being is a circle, and God must die in order that man may live, and man must die in order that God may live; and that in regular succession, God, man and the devil change places, how can ordinary mortals be sure that the present claimant of divine prerogatives is not the devil, appearing as a "Messenger of light?" I cannot resist the conviction that he is a man—as human as any of us—in some respects intelligent, but with a very small idea of God and the Universe,—all being limited to this earth.

The word of Jesus, "Take heed that ye be not deceived," (Luke xxi. 8) was uttered with reference to such claimants, and, with Christians is surely worthy of attention. "Then if *any* man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, * * that, if it were possible, they shall deceive the very elect. Behold, I have told you before."

I am not in the habit of dealing with things so unpleasantly personal, but the personal claims make it necessary in this case. It seems duty to repeat the warning of Jesus: "Take heed." I would be void of the feeling of a true friend, if I did not raise the alarm, or did not suffer a share of the "inexpressible pain" at seeing any one of my friends losing sight of a glorious

heavenly kingdom, and being satisfied with anything so *earthly* as any modern Christ can invent.—EDITOR.

A Good Outlook.

FIND inclosed $1.00 for the HOPE for 1899. The truth shines brighter in every number. Oh! how I enjoy it. It gives that peace and joy which the world can neither giye nor take away. I rejoice in the bright prospect ahead. There are things sad here. The tide of evil is great, sweeping in the young and the old. But what a happy thought that all evil will come to an end! More and more each day I desire to separate myself from evil, and walk with God, that I may be found with clean hands and a pure heart, and through the merits of my blessed Saviour, to be counted worthy to stand in his presence. My desire is to do what I can for others, that I may be a vessel fit for the Master's use. May the Lord bless you and yours. S. M.

BROCKPORT, N. Y.

Open Letter to the Editor of The Flaming Sword.

DEAR SIR: Your criticism, in the *F.S.* of Dec. 30, of my article, "False Messiahs," is very amusing and satisfactory to me. Your impotent rage is the best proof that I correctly diagnosed your god, his science, and yourself. The part of the article treating on your god was *purposely* "serio-comic." It would dignify him and his science (?) entirely too much to treat them seriously. Nothing would flatter him and you more than to have some sober, reputable publication treat your maze of nonsense seriously. What makes the *F. S.* continually rage against recognized Scientists, is not because they have ever opposed its theories, but because they have never *lowered* themselves to *notice* them. That is very galling to such vain minds as yours and your god's. In your criticism you say: "All of the insinuations and charges are absolutely false." But you do not (because you well know you cannot) prove them so. Of course, the only answer to that, is to leave it to the unprejudiced reader to judge concerning my truthfulness. I am not in the habit of telling lies, and I certainly could derive no benefit from it in this connection.

As to my *terrible sin* of using imperfect language, the readers of THE WORLD'S HOPE know already that most of the errors were typographical. But even in this critique, you unwittingly show your ignorance, and prove the truth of the old age: "A little learning is a dangerous thing."

But time, paper, and space in THE WORLD'S HOPE, are too valuable for any further notice of your criticism or your theories. I only hope, and sincerely pray, that the blessed *true* God may speedily deliver you and your *supposed* God from your vain, blasphemous errors. Sincerely yours for the *Truth*,

JULIUS STADE.

REMARKS.—It is easy to affirm or deny. Facts are stubborn things, and very independent. I care nothing for the sharp personal criticisms of either writer. I have allowed the personalities, because of the personal claim that Koresh (Cyrus) is the Messiah, and more, the Almighty God. It is not necessary for a Christian to go through the maze of "Koreshan Science" in order to know the truth or falsity of the claim. Jesus foretold that many would come claiming to be Christ, and he said: "Believe it not." Unless Jesus were false, the other claimants must be false. If Koresh is what he claims to be, or what his adherents claim for him, then the Christ has come again in the flesh. I believe it is false—a great deception. I fear not the issue. I have no railing accusation, but would say: "The Lord rebuke thee."—EDITOR.

☞ WATCH the date after your name to see when your subscription expires.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 17., No. 3. ALMONT, MICH., FEBRUARY 1., 1899. $1.00 a year.

THE GOSPEL.

JESUS said, "Go ye into all the world, and preach the gospel to every creature." What were they to preach?—what is the gospel? It means good words, good news, good tidings. Not all tidings is gospel—not all news is good news. Many things which we hear are neither true not good. Many true things are not good tidings. Should we hear that our home was destroyed, and certain dear friends killed, it would be sad news—not gospel. The thunderings of God's word from Mount Sinai were true, but they were not the gospel. To preach the law is right in its place, as a preparatory work, but the law is not the gospel. That "the wages of sin is death" is true, but it is not a part of the good tidings. If it were true that the majority, or even a small minority, of the human race is destined to hopeless death or endless woe, it would not be gospel. It never could be a joyous message—even if it were true. It is true that sin and rebellion against God fill the world with sorrow, shame and misery, but it is not good tidings of great joy. It is true that the way of the transgressor is hard, and that impenitence binds men under the curse of guilt, but that is not good news—a joyous message. It is true that "He that believeth not is condemned already," "and the wrath of God abideth on him," but even that is not the gospel. "The law [which condemns] was given by Moses, but grace and truth came by Jesus Christ."—John i. 17.

The gospel is what Jesus said was to be preached and believed. The apostle speaks of the gospel of the grace of God—his loving favor. He also says that the grace of God that bringeth salvation to all men hath appeared.—Titus ii. 11, margin, or R. V. The gospel, then, is the good tidings of salvation. Paul in the same connection speaks of it as the appearing of "the kindness and love of God our Saviour," and adds: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit."—Titus iii. 4, 5.

When Christ was born, it was an occasion of joy. Even the birth of his forerunner called forth a cheerful expression: "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."—Luke i. 76-79. These are gospel sounds—salvation, forgiveness, tender mercy, light and peace. No dark and dismal forebodings are gospel. When the wise men saw the star that led to the place where Jesus was, "They rejoiced with exceeding great joy."—Matt. ii. 9, 10. When the angel of the Lord came upon the shepherds on Bethlehem's plains, they were afraid, but the word from heaven said: "Fear not: for, behold, I bring you good tidings of great joy, which shall be unto all people [all who ever lived or ever will live.] For unto you is born * * a Saviour, which is Christ the Lord." This joyous message was emphasized by a multitude of heavenly ones saying: "Glory to God in the highest, and on earth peace, goodwill toward men."—Luke ii. 9-14. The "all people," of the angel's message, and "every creature," of Jesus' commission, seem to agree.

The birth of the Son of God into our world—into our humanity—was a part of the gospel. He thus assumed our nature for a gracious purpose. In 1. Cor. xv. 1-4, the apostle defines the gospel which he preached to men, which they received (believed) and by which they were saved, as the death, burial and resurrection of Christ. He died on account of our sins, and rose again on account of our justification. How many realize the relation of the birth, death and resurrection of Christ as elements of the gospel?—that in the coming into our nature he assumed our sins; that in his death he destroyed our sins; and that he rose free from the load, thus carrying our humanity into the realm of righteousness and eternal life.

How many realize indeed that all this was "for us,"—for mankind?—that what he did involved us? When he died, according to God's gracious purpose, all died, (2. Cor. v. 14, R. V.), and it was death to sin.—Rom. vi. 10. By the same law of God's grace, when he rose free, it was for (on account of) *our* justification.—Rom. iv. 25. What a fullness of gospel lies in the fact that, "God was in christ, reconciling the world unto himself, not imputing their trespasses unto them;" that "God made him to be sin for us that we might be made the righteousness of God in him."—2. Cor. v. 19-21. God made him "unto us wisdom, righteousness, sanctification, and redemption," that he that glories should glory only in the Lord.—1. Cor. i. 30, 31.

Whether people understand just how the death and resurrection of Christ is the gospel of salvation to all or not, one thing is clearly brought to view in the apostolic teaching, namely: that Christ died for sinners—for all,—and that rec-

onciliation was secured thereby. With this view, the gospel to be preached and believed is the expression of God's boundless love and mercy for all. It is useless to say, "Christ died for you if you will believe it." He died for all, whether they believe it or not. We are to believe it because it is true. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Rom. v. 8. And, by the grace of God, he tasted death for every man; gave himself a ransom for all, to be testified in due time.—Heb. ii. 9; 1. Tim. ii. 4-6.

That the sacrifice of Christ was enough to meet all our needs, and secured the reconciliation of all is clearly taught in Rom. v. 10, 18, 19 and Eph. ii. 14-17. Reconciled by his death. Being thus justified, by faith we have peace. We do not need to make our peace with God, but receive the peace which Christ has made. He is our peace. He not only broke down the enmity between Jew and Gentile, but he destroyed the real enmity of which the national enmity was a type, and thus reconciled both Jew and Gentile unto God. "And came and preached peace," to all alike. What was done in Christ, is to be wrought in us, and the truth applied to our hearts is the motive power.

The gospel is so true and so full that it has neither an if nor a doubt in it. And yet it must be believed before it does any good. "Mercy is boundless and free," but it must be received. It is the power of God unto salvation, only to the believer. —Rom. i. 16. He that believeth not is condemned,—is left just where he was, under the law which kills. If any think the unlimited gospel is dangerous, it is not understood. If any think it excuses them from receiving Christ as their personal Lord and Saviour, *they* do not understand it.

Here is a fully furnished table. You are provided for. You are invited. The bread on that table is yours to the extent of all your need, and no other can ever get or need your share; but your share will do you no good until you eat it. It is living and imperishable bread. This bread is eaten, or received, by believing in Christ. No one will eat till hungry. The hungry, the thirsty, the naked, the weary, the sin-sick, are all invited. Come, find in Christ all you need.

Peter learned a lesson by the vision of the cleansed beasts (Acts x.) that he did not know before. The voice said: "What God hath cleansed, that call not thou common." Peter applied it thus: "God hath showed me that I should not call any man common or unclean." He understood the gospel in a clearer light than before. He now *proclaimed* forgiveness, as he had not done before. "Whosoever believeth in him shall receive remission of sins."—Acts x. 43. Believing is receiving. After the Holy Spirit had come, the seal of their acceptance, he commanded them to be baptized. He who understands the gospel of God's mercy and forgiveness does not obey to be forgiven, but because he is forgiven. We are not saved *by* good works, but *unto* good works, —we being created in Christ Jesus for that purpose. — Eph. ii. 8-10.

We do not work to be accepted, but because we are accepted in the beloved. He is our covering, our peace, our righteousness, our sanctification, our all. God is well pleased with us for his righteousness' sake. We are complete in him. In him we live, eat, work, obey and grow—all because we *are* in him.

Some may think such a view of God's grace and salvation must encourage carelessness; but it does not. It promotes love. Faith works by love. "If ye love me, ye will keep my commandments." But, Oh! how blessed the assurance that in him we are safe, and sealed by the Holy Spirit unto the day of redemption.

Are any trusting in a theory, and neglecting the salvation provided in Christ? Do any say, "I believe all will be saved," and for that reason go on in sin? If so, that belief does them no good, but rather harm. If you ever want to be saved,—if salvation will ever be worth having,—why not have it now? To be saved does not mean to go to some good place when you die, but to receive God's forgiveness in Christ, and then form a Christ-like character. We need salvation here and now. This world needs a body of saved people in it. If convinced of sin and its curse, why not receive Jesus as your hiding place and your righteousness now, and live in the peace and joy of his favor and presence now? "Now is the accepted time; now is the day of salvation." Only the saved can become kings and priests unto God, to reign on the earth, for the blessing of others. Let each one of us receive Jesus as our personal Saviour and Lord *now*. His salvation gives peace and joy and rest. His service is reasonable. Let us from now on live for God and the good of others.

HANDWRITING OF THE SAVIOUR.

It is inconceivable to think that the Christ, whose advent we so gladly celebrate, should have breathed a prayer of sorrow! And still more wonderful that the very manuscript upon which the prayer was written should have been discovered now.

After 1,800 years of mystery concerning many points in the life of Jesus, can it be that His very handwriting is to be laid before us to be studied and worshiped?

Such is the claim of a celebrated explorer who has given us many wonderful Biblical relics.

Dr. Brusselbach, the great German student of Biblical investigation, believes this to be the case, and Bible students agree with him.

Dr. Brusselbach is the eminent archæologist and explorer of Waldfroel, Germany, who has been at work with a company of excavators, in Palestine, digging in the ruins of the ancient mounds and temples in the hope of bringing forth documents to surprise and educate the world.

Many have been the marvels brought to light here, but none so great as this, the discovery of the handwriting of Christ!

The finding is thus told by Dr. Brusselbach:

"When I went to Palestine a short time ago to broaden and deepen my understanding of the Bible, I became convinced that many of the most remarkable antiquities were being discovered daily by the Fellaheen roaming over the land, and especially by those digging deep below the surface in the in-

terest of the various Palestine exploration societies. At Jerusalem and Lachish they have brought up from the depths of the earth many 'finds' announced all over the world, but none, it seems to me, so important as this bit of manuscript bearing the impress of the Saviour.

"This manuscript is a small quarto page, written on both sides. The writing is almost effaced, or so imperfect as to render a complete translation out of the question. This much, however, can be established with certainty: that it is the prayer of an oppressed and persecuted spirit, written in Aramaic. The writing is peculiar, being inscribed below instead of upon the lines.

"The best preserved section is given here in fac-simile. It is signed by the name of the Saviour, spelled precisely as upon the record of the gate-keeper at Jerusalem, published recently.

On the margin of the manuscript another hand, using the square Galilean characters, has written the word 'Saviour,' showing that its first owner considered this the manuscript of Jesus. The word Saviour in the Galilean Aramaic of that time is expressed Hoseach. This writing belongs to the first century, as will be admitted by all scholars.

"The manuscript is very brittle. Line three of the fac-simile may be rendered, 'and still another stigma as a stain, in meekness under (persecution).' The whole is a plaint—concerning persecution, that everything and every one is against Him who has the divine treasure and stands alone. Every one misrepresents the words he utters: he is trodden down like dust and ashes: darkness is around him."

This pathetic prayer of sorrow is inexpressibly sad at this season of universal joy. [Christmas time.]

The Palestine explorers could not restrain their tears at seeing it, while rejoicing at the same time at their success.

A work of such importance and so much dignity requires money, and the Palestine exploration fund was begun for the purpose of making research in the Holy City. The fund, which is an international one, maintained by Europe and the United States, was put to the support of the Palestine exploration society. This consists of the most famous Biblical students in the world, who devote their time, brain and effort to the substantiation of the great truths which are the foundation of their belief.

The site of the ancient temple at Jerusalem has long offered a tempting field to the student of Biblical research, and the excavation of the mounds where the temple once stood has been rich in reward.

Many interesting pieces of pottery and metal, used undoubtedly in the old church service, have been found, but more precious than all, is this manuscript which has all the earmarks of authenticity.

This discovery is the most remarkable of the many marvelous ones during the past few years. Dr. Brusselbach has been associated with Dr. Hohms and Dr. Bliss, all most learned men, who have worked untiringly at the ruins. One of the mounds called Lelhesy, by the Arabs, was found to contain no less than eight cities, built one upon the ruins of the other, and going back as far as 2000 B. C.

Here was found the parchment which was ascribed to Moses. It was written in the primitive Hebrew script.

The Jesus manuscript, as it is called in its classification by the society, contains a prayer composed and written by Jesus. It is supposed to have been penned shortly after his famous Sermon on the Mount.

There is reason to believe that this manuscript is only the beginning of many that will be unearthed. The fact that one document from the hand of Je-

sus has been found inspires his followers with the thought that where there was one there are probably more. Should this prove to be the case, the discovery and decipherment of these documents — these intensely human words of striving and prayer—may overthrow theories and upset some of the sage opinions now held, but they will give to Christendom a living, breathing Christ, one with whom all Christians can suffer and plead in sympathy and love.

In this simple prayer is a revelation of the personality and struggles of Him to whom millions of Christians the world over, bow the knee. It is possible, by the use of chemicals, more of the writing may be made legible, and before long the whole prayer will be given to the world. This manuscript will arouse the interest of American Christians of every walk of life, preachers, professors and the great mass of the common people—those who once "heard him gladly"—the people for whom Jesus worked, thought, preached, died, and, as we know, prayed and wrote.

Dr. Brusselbach has also found with this treasured manuscript a manuscript prayer by one of the disciples of Jesus, known as Yemayahu, a name not hitherto known. He appears to have officiated as a preacher. Dr. Brusselbach thinks that this is none other than the Apostle Paul, judging from his thought and style of composition. This is a part of his discourse:

"Waiting; waiting by the word of Isaiah. Rejoice, O barren one who hath not borne, for God in His mercy hath spoken, and it will come to pass. Isaiah saith: 'Arise, it is light, for the witness is come. I, the God of Terrors, will give forth the oracle. I will waken a joy for God, yea, great joy, through the Saviour.' Mark it well. At last, when Israel has returned, this blessing shall come through the Jesus, the 'Man of sorrows,' and afterward the death of Jesus shall testify for each who hath part in Him."—*Selected.*

NOTES ON SUNDAY-SCHOOL LESSONS.

The Nobleman's Son Healed.—John iv. 43–54.

(Lesson for February 5.)

GOLDEN TEXT.—Jesus said unto him, Thy son liveth: and himself believed, and his whole house.—John iv. 53.

INTRODUCTION. — Many of Jesus' miracles were acts of mercy,—and this was one of them. They were not only exhibitions of divine power, for the purpose of proving that he was the Christ (John xx. 30, 31), but they met a felt human need, and thus were akin to the gospel of Christ—a revelation of God's love for mankind. Being a revelation of both Christ's power and love, they made a good foundation for both faith and love toward him.

I. A GOOD REASON FOR BELIEVING. Vs. 43–45. "After two days," spent with the Samaritans, Jesus and his disciples went on north into Galilee. At that time Galilee was very populous. According to Josephus it had at least three millions of people—having two hundred and four towns of over fifteen thousand inhabitants. It was a very fertile country, being watered from the mountains of Lebanon on the north. Fruit and grain were abundant. And it was therefore a business country. It is said the Galileans were moral, intelligent, industrious, and enterprising. If they were more worldly than the people of Judea, they were less under the religious restraint of the Scribes, and freer to accept the new teaching of Jesus.

Ver. 44. — Jesus stated a principle proved in common experience. Strangers are received with more courtesy and honor than familiar people, however worthy and competent they may be. But why did Jesus use this proverb on this occasion? What place is here called "his own country?" In other places it seems to refer to Nazareth in Galilee.—Matt. xiii. 57; Mark vi. 4; Luke iv. 24. But he was now going into Galilee. Were the words spoken as a reason for going to Cana instead of Nazareth? Or did he speak of Judea

(which he was leaving) as his own country—the place of his birth and the centre of Jewish hopes? They had been honoring him in Judea—almost inclined to make him king. He seemed to be leaving on account of premature popularity.—Vs. 1-3. Perhaps it was as though he said: "Let us go to Galilee (my own country); they will not be in haste to crown me there."

Ver. 45.—The Galileans received him, however, because they had seen the wonders he did at Jerusalem.—ii. 23. Perhaps they felt a little proud when in Judea, to know that such a great man came from their country. Did Jesus win favor in his own country, by doing wonders away from home? Seeing the manifestations of the divine power and love, in the miracles of Jesus, was the good reason for believing in him as the Christ of God.

II. THE NOBLEMAN'S FAITH.—Vs. 46, 47. Jesus came into Cana—where his glory had been manifested in turning water into wine. His success there was the basis of further operations. The news had naturally spread. This nobleman was probably an officer in Herod's court. His son was sick of a fever—a common disease of that country—and at the point of death. The father's love for his son was in full exercise. People do not always know how much they love until in danger of losing their friends. Both love and fear were in operation. But there was also faith. Without some degree of faith, neither love nor fear would have caused him to come to Jesus for help. He had heard of the miracle at the wedding. He no doubt reasoned that he who could turn water into wine, could heal his son. But He had gone to Judea—so far away. He could not get on a train, and run down to Jerusalem and back in a few hours. He no doubt used the ordinary remedies. They failed. But in the midst of his anxiety, the report reaches him that Jesus has returned to Galilee. He would not send a servant to tell Jesus. He would go himself. Perhaps he thought Jesus would respect the presence and request of a nobleman more than a servant. Most people would. He did not know all about Jesus, but he would not take any chances. He came over from Capernaum to Cana—about fifteen miles. He not only asked Jesus, but he besought him. It was an urgent case. There was no time to lose. He prayed earnestly. It was short and pointed: "My son is dying; come and heal him." He probably did not know that Jesus could save after death. It was now or never with the anxious father. How could such an appeal fail of reaching the heart of Jesus?

III. FAITH TESTED.—Vs. 48, 49. Jesus knew the tendency to depend upon signs and wonders. People remember the sign, and ignore the deeper thing signified. Jesus' answer was in the form of a rebuff. But it only proved the earnestness of the father and the strength of his faith. Instead of being discouraged, he renewed his earnest prayer: "Sir, come down ere my child die." Oh! for such earnestness and directness concerning spiritual blessings and salvation.

IV. FAITH REWARDED.—Vs. 50-54. The nobleman had thought Jesus must go to his boy to heal him. He probably was surprised at the simplicity of Jesus' reply to his earnest prayer: "Go thy way: thy son liveth." But his little faith was the stepping-stone to a larger faith. He believed in Jesus' word and power, and returned home—though he did not reach home till the next day. As he was on his way, the next morning, his servants met him with the good news of his son's recovery. They may have intended to prevent Jesus from coming all the way—thinking that his presence was not needed, as the danger was past. On inquiry, the father learned that the fever left his son at

(*Continued on page 41.*)

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CONTENTS.

THE GOSPEL 33
HANDWRITING OF THE SAVIOUR 36
NOTES ON SUNDAY-SCHOOL LESSONS,
The Nobleman's Son Healed, (Feb. 5) 38
Christ's Divine Authority, (Feb. 12) 41
EDITORIAL ITEMS 40
TUSKEGEE NEGRO CONFERENCE 40
SIX GOOD OFFERS 42
EDITOR'S APPOINTMENTS 42
DOWN ON THE HEBREWS 43
BINDING AND LOOSING OF SATAN 43
THE ATONEMENT 44
EXTRACTS FROM LETTERS,
Thanks to God 45
Word from Russia 45
Later Word 45
God's Way Best 45
Thanks and Prayer 46
Seeking Harmony 46
The Lord's Tenth 48
The Hope as a Preacher 48

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TUSKEGEE NEGRO CONFERENCE.

THE Annual Tuskegee Negro Conference will be held this year on Wednesday, February 22, 1899, and the Workers Educational Conference on Thursday, February 23, at Tuskegee, Alabama.

The Negro Conference is composed of hundreds of the representative farmers, mechanics, ministers and teachers from all parts of the South.

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All the friends of the institution, North and South, and all others interested in these Conferences, are invited.

For further information, address Booker T. Washington, Principal, Tuskegee Institute.

(*Continued from page 39.*)

"the seventh hour," (probably by Roman reckoning—like our own) the very hour when Jesus gave him the assurance of his recovery. The result of this miracle was that the nobleman and his whole family believed in Jesus. This was not the second miracle Jesus had wrought, but the second in Galilee.

Have we faith in Jesus, let us act upon it, and it will be increased and will bring its own reward. The healing of the natural is the shadow of spiritual healing. Our Christ has all power in heaven and earth—over all kinds of obstacles, and is sure to win.

Christ's Divine Authority.—John v. 17-27.

(Lesson for February 12.)

GOLDEN TEXT.—This is indeed the Christ, the Saviour of the world.—John iv. 42.

INTRODUCTION.—It was probably in the spring of the second year of Jesus' public ministry that he went to Jerusalem to attend a feast of the Jews.—Ver. 1. The healing of the impotent man at the pool of Bethesda was the occasion which led to the discourse of our present lesson. No matter how merciful the act, the Jews took occasion to blame Jesus, and even sought to kill him, for performing this cure on the sabbath.—Vs. 2-16. They in their ceremonialism cared more for the sabbath law than for the law against murder. With murder in their hearts, they condemned Jesus for an act of mercy on the sabbath. What inconsistency!

I. THE FATHER AND SON BOTH WORK.—Vs. 17, 18. It is strange that Jesus, instead of denying the charge of sabbath breaking, virtually admits it, by saying: "My Father worketh hitherto, and I work,"—that is, both work on the sabbath. All the works of the Father and the Son are of such a character that it is right to perform them on any day. God rested from the work of natural creation, but all the operations of nature and grace are going on continually. This aggravated the Jews all the more, because Jesus not only had broken the sabbath (and even implied that they did not understand the real meaning of the sabbath), but also claimed that God was his Father; and they thought such blasphemy deserved death. It is evident that the language of Jesus did not imply, as some would have it, that he only claimed to be a son of God in the sense that all men are his sons. That would not have been regarded as blasphemy. He was virtually claiming to be "the only begotten Son."—John iii. 16. But it was the Jews who said that he was "making himself equal with God."

II. UNITY OF FATHER AND SON.—Vs. 19-27. The claim of Jesus here is the unity of the Father and Son in work—the Son learning of the Father, and executing the Father's will. Unity of spirit and purpose and work does not necessarily imply unity of personality. A true husband and wife are one in spirit and purpose but not in person. Jesus prayed that all his disciples might be one as he and the Father are one, but they remain many persons.—John xvii. 20, 21. That the Father shews the Son, and the Son learns of the Father, agrees with Jesus' own saying elsewhere: "The Father is greater than I."

We have seen before that the Son acted for the Father in creation.—John i. 3. He is the Father's Word, his Expression, his Manifestation, in all things—so that to see or understand him, is to see or understand the Father.—John xiv. 9. "The Son can do nothing of himself, but what he seeth the Father do." But "the Father loveth the Son, and sheweth him all things that himself doeth."

After saying this, Jesus applies it specifically to the quickening of the dead—the work of salvation. They do not act separately, but conjointly—the Son acting for the Father, or the Father acting through the Son. So also

in the work of judgment. "The Father [of himself, or abstractly] judges no man, but hath committed all judgment unto the Son." Thus the honor which belongs to the Father in the work of resurrection and judgment belongs equally to the Son—as they are one in the work. "He that honoreth not the Son honoreth not the Father who sent him." These Jews thought they were honoring God, but they were not, because they dishonored God's Messenger and Worker. Those who reject Christ today are virtually rejecting the Father for the same reason. Jesus would say now as of old, "Ye believe in God, believe also in me."—John xiv. 1.

The word of Christ is the word of God in authority and power; and whoever hears it, as the word of the Father who sent him, has everlasting life,—proves that he has the life of God in him,—and shall not come into judgment in the future. Why? Because "he *is* passed from death unto life,"—which shows that the object of judgment is to bring men from death unto life. In view of this, there is glorious gospel in the assurance that "The hour is coming, and now is—[is already begun]—when the dead shall hear the voice of the Son of God: and they that hear shall live." The Father hath given this life to the Son, and given him authority to impart it to others, through the great law of regeneration and judgment, because he is the Son of man.

Our Lord Jesus is both divine and human. John, in shewing that he is the Christ, emphasizes both. None the less divine because human; none the less human because divine. As a man he can by his experience sympathize with us in all our sorrows and temptations; as divine he has all power to deliver us. And his glorious mission will not be complete until all have come to the resurrection state—though the masses are brought there by means of the future judgment.—Vs. 28, 29. Those who have already passed from death unto life come not into that judgment. It is not unto 'condemnation,' but unto victory. He is indeed the Saviour of the world.—"Golden Text."

SIX GOOD OFFERS.

In planning for holiday (or birthday) presents, or missionary work, remember our list of books. We now have something new—The Golden Link in paper cover. Single copy, 50 cents. Look over the following offers, all postpaid.

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OFFER NO. 6.—To *new subscribers*, The World's Hope for one year may take the place of the Golden Link, or the Day Dawn, in offers 4 and 5.

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For the benefit of the new readers we will say that the three books, Day Dawn, Moses and Christ, and Perfect Day, all teach directly along Bible lines, and The Golden Link is a story of our times, touching on Bible themes in everyday conversation.—Ed.

EDITOR'S APPOINTMENTS.

Jan. 27, Brown City, Mich., 7:30 p. m. at the home of John Vannest.

Jan. 28, and 29, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Feb. 5, Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

Feb. 12, Open for special arrangement.

Feb. 19, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Those in the several localities seeing this, please tell others.—Editor.

DOWN ON THE HEBREWS.

IT is said that the Turkish authorities in Palestine have received strict orders from Constantinople to see to it that no real estate in Palestine shall pass into the hands of Jews even if they are Turkish subjects, and that in consequence of this order all transactions in landed property in the name of the colonies projected by Barons Rothchild and Hirsch and the Israelite Alliance have been stopped. This harsh measure is connected with the Zionist movement and the resolution of the two congresses at Basle, at which it was proclaimed that the Jews would once again constitute a nation and a state, and make Palestine their future home. As the establishment of a Jewish bank, with a large capital, was announced at the same time, the Sultan regards his province of Palestine as a better asset now than it has ever been. Not only is the selling of land in Palestine to Jews prohibited, but impediments are placed in the way of Jews of different nationalities who may wish to visit Palestine as travellers. This touches the treaty rights of Jewish subjects of various Christian countries. It is, for instance, forbidden to Jews to proceed from Jaffa to Jerusalem, or to other places in Palestine, unless a non-Jewish resident of Jaffa guarantees that the visitors in question will leave within thirty days of their arrival. Such guarantees must be paid for, and will in many cases open a way to corruption and blackmailing. The European Powers, of course, will protest in behalf of their respective subjects, but the Sultan cares little for protests unless they are backed by force.

—*Selected.*

☞ WE would remind our friends of the books we have: THE GOLDEN LINK, $1.00; DAY DAWN, $1.00; PERFECT DAY, 50 cents; and the new MOSES AND CHRIST, 50 cents, all cloth bound, will all be sent for $2.00 received at one time.

BINDING AND LOOSING OF SATAN.

ALLOW me a few more words on Rev. xx. 1-7, the basis of my crowded article in the HOPE of Dec. 1. *Open your Bibles.*

Christ's eternal reign is divided into two parts, each called "a thousand years," or an indefinite time. The first reign—the period of Satan's binding—is described in Rev. xx. 4 and xii. 5-9. In the last reference, especially, the true church is seen reigning in heaven before Satan is loosed and cast to earth, and therefore before the time of trouble. Probably the first reign began with Abel, the first overcomer, (Heb. xi. 4) and is still on—the purpose of this reign being to bind Satan, or restrain him sufficiently to make it possible to select a church from the world; and when Christ's body or church is complete, Satan is to be loosed at the close of this age, and crushed under their feet.—Rom. xvi. 20. This crushing of Satan is under Christ's second reign, described in Rev. xx. 6 as future, and clearly begins, not with the binding of Satan, but when he is loosed, and continues until all things are subjected to Christ. — 1. Cor. xv. 25-28. After Christ has reigned to put down all enemies, Satan will not be loosed again.

That the ultimate reign of Christ begins with the loosing of Satan would be more clearly seen, if Rev. xx. 5, 6 were treated as a parenthesis. (All readers do this mentally with Rev. xxi. 8, introduced similarly.) And the 1000 years of verse 6 (alone) refers to the reign of Christ after Satan has been loosed.

J. B. ADAMSON.

REMARKS.—The above was written as an explanation of the article under the same heading which appeared in the HOPE of December 1. It did not come in time for the next paper, and has been crowded out until now. I did not understand the former article. This makes our brother's position a little clearer to me; but I confess it seems like a "private interpretation," the

claim that there are two distinct periods of 1000 years in Revelation xx.,—one used for the binding of Satan, and the other for the reign of Christ and the church after Satan is loosed—for his subjugation; and that the binding of Satan began with Abel, and reaches on till the church is complete and Satan loosed at the close of this age, at which point the second part of Christ's reign, or second thousand years, begins.

Bro. A. say Christ and the church are the Messenger to bind Satan, and quotes Rom. xvi. 20 in proof. This is well. But were Christ and the church on hand to bind Satan in Abel's day? Do not all the New Testament Scriptures, includes Rom. xvi. 20, put the reign of Christ and the church, and the binding or bruising of Satan, in the future? If Satan, ever since Abel's time, has been bound in the abyss, and shut up and sealed, that he might deceive the nations no more, till the thousand years should be ended (xx. 3), I wonder how much worse things would have been if he had not been bound. It really seems that he has been "going to and fro in the earth," (Job. i. 7), "as a roaring lion, walking about, seeking whom he may devour."—1. Pet. v. 8. The sufferings of Christ (Head and Body) are under the power of Satan, and in resisting temptation.—Matt. iv. 1-11; Heb. ii. 14-18. Satan did not and does not yet appear to be bound. But "If we suffer [with Christ] we shall also reign with him."—2. Tim. ii. 12. Not even as far back as the Jewish age, but after Israel was left desolate, the Lord visited the Gentiles "to take out of them a people for his name," (Acts xv. 14), to reign with him. I know of no Scripture which teaches that the purpose of binding Satan is to "restrain him sufficiently to make it possible to select a church from the world." Evidently the church is selected and developed under great difficulties, overcoming which they are prepared to act with Christ in binding Satan for the world's good. Glorified with Christ, they may indeed be the Angel or Messenger to bind Satan, that the condition of the nations may be improved.

If the 1000 years of Satan's binding means an indefinite period, beginning at Abel and reaching to the end of this age, how could it be said that the martyrs, beheaded during the reign of the Roman beast, [Satan's governmental embodiment] "[had] lived and reigned with Christ a thousand years?" That 'had' is Bro. A's interpretation. The context shows that the reign is to be after "the first resurrection," when those having suffered, shall be kings and priests.

I agree with Bro. A. that "After Christ has reigned to put down all enemies, Satan will not be loosed again." Some may be expecting too much during the millennial reign of Christ. All enemies will not be subdued, until after the thousand years, and the "little season" at its close.

Some one asks: "If the rest of the dead lived not" until "after the full reign of Christ is past, how could they be regenerated or subjected under that reign?" I imagine he sees that the "lived not *again*," of the common version is not correct. "They *lived* not," until after they had gone through the process of judgment. It does not mean that they did not exist, but that they did not have the life which is "life indeed," until the end of their judgment period—the thousand years. The judgment process results in victory.—ED.

THE ATONEMENT.

The revised ATONEMENT is complete. Besides many minor changes made, a new section on "The Burnt Offering," and a chapter on the "Object of the Judgment," have been added. Size, 96 pages. Price, single copy, ten cents; six copies, fifty cents.—EDITOR.

EXTRACTS FROM LETTERS.

Thanks to God.

PLEASE find inclosed $1.50 to renew my subscription for 1899, and for six ATONEMENTS. I have not been very well for a long time, having had a very bad cold, something like the grippe, but thanks be unto God I am still spared to praise his Holy Name, for his loving kindness. You may expect to hear from me again before long. Wishing you and yours a happy New Year, I remain yours in the true living faith,

B. C. SMITH.

Word from Russia.

DEAR BRO. ADAMSON: I received your kind letter June 5, and was glad that you are remembering me and doing so much for me, a strange one, that I receive THE WORLD'S HOPE. In No. 13, I was glad to read the meaning of the Editor about the war between the United States and Spain. I shall understand it all by the help of my English dictionary.

Mr. A. (in Jerusalem) was writing to me: "We are all happy as ever, and count it a privilege to be here. We had a very cold winter this year; we had frost and snow. We had less rain than the year before. We have a new governor in Jerusalem, who is very strict and would not allow the Jews to come to Palestine. The law permits them only thirty days to stay in this country, and then they must go back. This law is however toward the Russian Jews. The Jews from other places may come here and live, but they cannot buy any land or build houses. Even the Christians, if they are not Turkish subjects, cannot buy any land either. But all things are in God's hands, and what he wants it will come to pass."

Later Word.

DEAR BROTHER PATON: I have been receiving THE WORLD'S HOPE now for some time, and I like it very much. But some teachings in that paper seem to me strange; but that does not matter: I am reading it, and I'm thinking that you are believing those teachings.

I thank you for sending me THE WORLD'S HOPE; and to write a short article for it I am not able, because it is not long since I have been beginning to learn it,—(the English language.)

CHARLES ANDERMANN.

God's Way Best.

ANOTHER year has passed, and I still feel the need of the HOPE, as long as I can read. My sight is failing, but my desire to learn in the way of righteousness is not diminished. But I am not satisfied. I want others to burst their old bottles, and grow out of their church-clubs. They are working with their might to keep them up; but the interest is melting away. Some are inquiring what is the matter.

It has made me think of the strong wind, the earthquake, and the fire—and the Lord was not in them; but the still small voice that followed brought life and action. It seems the real servants of God were a reserved force, of which God spoke to Elijah to encourage him. The truth though buried will not die. It will come forth strong and bright in God's own time.

It is my desire to grow in love and patience. How natural to seek to hurry things into our time; but when God works everything after the counsel of his own will, it will be all right. I have seen good earnest people laboring with their wisdom to bring God to their terms—setting a stake and endeavoring to bring him to it. But I read, "Ye ask, and receive not, because ye ask amiss." The Saviour closed his prayer by saying: "Not my will, but thine be done."

I inclose money for three renewals, and for a copy each of DAY DAWN and the new MOSES AND CHRIST.

MOSCOW, IDAHO. L. S. G.

Thanks and Prayer.

THE HOPE comes regularly, and I thank God for the sparing of our lives. and for the increase of knowledge of his ways and purpose. I now renew my subsciption for another year, hoping it will prove as great a blessing to me as in the past. I still wish for you and yours, and for all the HOPE readers, a constant fellowship of and in the Holy Spirit. J. S. C.

SWAMPSCOTT, MASS.

Seeking Harmony.

MY time is limited, but I always read the HOPE when it comes. The books —DAY DAWN, PERFECT DAY, MOSES AND CHRIST, and the ATONEMENT— have been read many times, also lent, and torn, by enemies of our blessed hope. Will send for more at a future time. For the present, I would like to circulate some tracts on restitution. What a wonderful salvation! Strange to think so many oppose it! But, all the same, we can rejoice in it; also that we are living in such a glorious time—at the breaking up of kingdoms, and the dawn of that blessed day; no more sleeping in the grave, but passing into the holy place to be ever with our Lord.

There is one thing I do not understand, what you teach about the spiritual body. We are told to prove all things, and hold fast that which is good. Did Jesus' body rise from the tomb? He said: "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have."—Luke xxiv. 39; John xx. 20, 25, 27, 29. The disciples were in the flesh and saw the Lord. The two on the way to Emmaus did not know him, but their eyes were holden.—Luke xxiv. 16. I do not write for debate, but to know the truth, and that I am willing to receive from anyone. I would also like to know how you understand Matt. xxviii. 9 and John xx. 17—"And they came and held him by the feet:" and, "Jesus saith unto her, Touch me not: for I am not yet ascended to my Father."

I have decided to order six of DAY DAWN for Christmas presents to my friends—accepting your offer of six for $2.00. Yours in Christian love,

WINNEPEG, MANITOBA. E. H.

REPLY.—I am not quite sure what our correspondent's difficulty is. Perhaps the question is: "How can what you teach about the spiritual body be harmonized with the Scriptural statements that Jesus, after his resurrection, appeared with flesh and bones?"

The only way I can explain what a spiritual body is, is by comparing Scriptures. The apostle raises the question: "How are the dead raised up? and with what body do they come?"—1. Cor. xv. 35. This implies that there are at least two kinds of bodies for man; otherwise, the question would be absurd. In verse 40, it is shown that these two kinds are contrasted as "terrestrial" and "celestial,"—that is, earthly and heavenly. Now the question is: Will our future body be earthly, or heavenly?

In verse 44, the two kinds are defined as "a natural body," and "a spiritual body." In the two preceding verses, three qualities of the natural, or earthly, body are given: corruption, dishonor, and weakness; and three qualities of the spiritual, or heavenly, body are also given: incorruption, glory and power. The contrast is preserved throughout the following verses. He shows that the flesh is the characteristic of the first Adam, and spirit the characteristic of the second Adam. First the natural (fleshly) or earthly, body; and afterwards the spiritual, or heavenly body, is God's order. Flesh and blood (that is, the natural or earthly body) cannot inherit the kingdom of God, but we shall all be changed from the lower to the higher kind of body: "As we have borne the image of the earthly, we shall also bear the image of the heavenly."

The apostle calls this a mystery—something that is above the natural order. We can apprehend, by faith in the wisdom and power of God, more than we can comprehend by reason or philosophy.

In 2. Cor. iv. 16, the apostle speaks of the outward man perishing. In v. 1, he speaks of the climax of this perishing process as the dissolution of our earthly house; and he speaks of the new covering as "our house which is from heaven." Mark the three steps: (1) Clothed with the earthly house or body; (2) Unclothed or naked; and (3) Clothed with the heavenly house, or spiritual body.

I think Paul is the only Bible writer who treats of the nature of the resurrection, or of the change from the natural body condition to the spiritual body condition. But Jesus gave the key to the whole truth when he said: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."—John iii. 6. Such a resurrection birth is the only way into the real kingdom, or state, of God.

But it is admitted that Jesus appeared in a body of flesh and bones—a body that could be seen with the natural eye, and handled with the natural hand, and that ate natural food. The question has been raised: "How did he obtain that natural body?—by materialization, (as the angels had done) or by raising the body that was crucified?" I believe spiritual beings may assume material bodies, in any necessary form: but I believe that Jesus' crucified body was raised from the sepulcher, and appeared as described in the Word. Such resurrection and identifications were necessary to establish the faith of the witnesses.—Acts x. 39–41.

But was not he the sample of all to be raised? Not in all things, for his body saw no corruption, and all others do. I think the preservation must have been for resurrection and indentification. I think it is Christ in his glorified state that is the sample. We are to be like him "as he is," not as he was with all the scars. "When he shall appear, we shall be like him: for we shall see him as he is."—1. John iii. 2. And the same verse says: "It doth not yet appear what we shall be." For a faint glimpse of his shining glory, see Rev. i. 13–15. The glory of our hope is so great that it cannot be expressed in human language, nor seen by mortal eyes. He who has this inspiring hope purifieth himself, even as is He is pure.

In the light of Paul's definition of a spiritual body, it does not seem a fair inference, that the scarred body of flesh and bones, which appeared to Thomas and others, was a spiritual body. That evidently was earthly, for the purpose of evidence, but the new body is celestial and glorious, beyond all human conception.

In regard to Matt. xxviii. 9 and John xx. 17, I think they are different records (neither complete) of the same event. On meeting Jesus, the woman knelt at his feet, clinging to them, and worshiped. It was hard for them to let him go. But they had a message to deliver to the disciples, and they were being detained. Put the verse in John just after the one in Matthew. "As they went to tell his disciples [as the angels had told them] Jesus met them, saying, All hail. And they came and held him by the feet, and worshiped him. And he said: Touch me not [or do not hold me by the feet, or cling to me,] but hasten and tell my disciples that I am not ascended yet, and before I ascend, I will meet them in Galilee." This statement will at least show how it appears to me. There was nothing mysterous about it, only that the crucified One was alive.

The power of the risen and victorious Jesus over what are commonly called "the laws of matter," is worthy of at-

tention. He appeared and disappeared, or "vanished out of their sight," at will. The "doors being shut" was no obstacle to him. The law of gravitation hindered him not. He was Master of all the elements. What men call mysteries and miracles were natural to him. And Jesus said: "So is everyone that is born of the Spirit." This power is therefore an element of the Christian's hope.—EDITOR.

The Lord's Tenth.

INCLOSED find one dollar, which is the Lord's tenth, to be used in your work as you need it. My subscription I will send later. It may not be until the end of the month. I want to send for some of your books at the same time. I hope you may be able to continue the work. It would seem like taking bread out of the children's mouths to be denied the paper. I pray that Father may bless you and yours,

EAST AURORA, N. Y. H. M.

The Hope as a Preacher.

I SEND you twenty-five cents on my subscription for the HOPE, and, if God is willing, before long I will send you a little more. The HOPE (with the Bible) has helped me to improve my life toward godlinesss.

I am impressed that it is my duty, (though an aged and poor brother) to appeal to the brethren and sisters of the larger hope to encourage Bro. Paton to publish and send out the HOPE. He (the HOPE) is our best preacher twice every month. He is patient. He never loses his temper. He means what he says, and preaches what he believes, and leaves people free to believe or not believe. Above all he brings together the sympathy and knowledge of his readers, and carries the good tidings to all points of the compass, in the United States, Canada, England and Scotland. He is fearless. Nobody can make him preach only what his publisher records in him; and he is the true representative of his supporters, who love the Saviour, and the word of his grace—who left the glory of heaven to become poor, to be rejected and mocked, and to suffer death, that we might be enriched, saved from perishing, and have everlasting life and happiness with him.

Dear brethren, sisters and friends, we must give thanks to God, our Heavenly Father, for all his benefits and benevolence through Christ, and for raising up for us a man, who, like Moses, estimates the reproach of Christ greater riches than the approbation of man; who sacrifices his time, and his family's, to publish in the HOPE the unsearchable riches of Christ. We must remember that our Heavenly Father sent his Son, our beloved Redeemer to live, suffer and die for us, that we may be translated from darkness to light,—into the kingdom of his dear Son. Now the time is short. We must be united to work together in the Bonds of the Spirit, forbearing one another in love, knowing that our work will have its reward at the coming of our Lord. We must spare all we can to help our beloved brother in his work.

Think about that great assembly of all the prophets and servants of God, when he will become admirable in the sight of the world, with all those who have believed in him. Then happy will be the poor in spirit, the mourner, the meek, the hungerer after righteousness, the merciful, the pure in heart, the peace-maker, and all who have been persecuted for righteousness. Every one will be happy in the kingdom of the King of kings and the glory of it. If we work together here, we will work together in the kingdom to come for the salvation of the human race. He came to save the lost, and all were lost, and in due time all will be saved. When his enemies will be saying, "Peace, peace," sudden destruction will come at the last plagues.

Your brother in the patience, and tribulation, and the kingdom of Jesus, the Christ. JOHN FORCE.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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SALVATION BY GRACE.

An Open Letter to Bro. T.

YOUR letter, with a second from Bro. H., is before me. In his former letter he accused me of teaching that salvation is obtained by keeping the law, and not by the grace of God through Christ—claiming to have read the ATONEMENT, and some numbers of the HOPE. In my private reply to that, I endeavored to clear his mind of the misapprehension, but seem to have failed. Between us we may have been rather severe on him, as he says he was not prepared to receive all the 'hard names' and 'impeachments,' such as 'prejudice,' 'blindness' 'looking through colored glasses,' 'misrepresenting the teaching of others,' etc., etc.

I remember using the word 'prejudice,' and I mean by it exactly what he says it means—"pre-judgment, judgment without sufficient evidence, or * * before evidence is heard." I thought it probable he had received from the misrepresentations of Bro. R. the impression that I was not trusting in Christ for salvation, and therefore read some of my writings with this prejudgment in mind, or, (as either you or I said—I am not sure which) with 'colored glasses' on. I am sure I had no unkind feeling toward him, nor any thought of calling him 'hard names.' Perhaps it was you that said he was 'misrepresenting the teaching of others,' and suggested the idea of 'blindness.' But I cannot now understand why he calls any of these 'hard names'. Not one of them, not even 'blindness,' (inability to see), touches the question of his motives. I think we both believe him to be honest, and are far from thinking he would purposely misrepresent another.

He defends himself against the charge of prejudice, by saying that he is willing to investigate. This is a good sign; and I trust he will, as he says, "know from further investigation," that he has "misapprehended the principles set forth in the ATONEMENT and the HOPE." "To err in judgment after hearing the evidence cannot be construed to be prejudice," says Bro.

H., and I agree to the statement, except where a preconceived opinion may have biased the judgment. But if not the result of prejudice, what *is* such error of judgment? Would it be unfair or unkind to call it *inability to see* what seems so plain to others?

I confess to an unpleasant surprise, (after Bro. H's. plea for his own fairness, and after his saying, "I am glad to know that you are both standing in the grace of God, and relying alone on that grace for the gift of eternal salvation,") to find him saying, "I have come to believe that it makes little difference what men *say* they believe." It does not make a very pleasant suggestion. Did he mean to apply it to himself as well as others? Applying it to the case in hand, I would say, (1) He may not understand my explanation of the principle involved in the sacrifice of Christ for atonement, even if I am right; (2) it is quite possible that I, a mortal fallible man, may not be able to explain it to all, even though I may understand it; but (3) who should know as well as myself what I 'believe' as to the *efficacy* of that sacrifice? I have explained to him that I believe salvation is wholly of grace, "not of works, lest any man should boast," (Eph. ii. 8-10), and he seems inclined not to accept what I *say* I believe. Well, is it not a little strange that a man should think he is trusting in Christ for salvation, and be mistaken, and really be expecting salvation by law-keeping, and not know it?

I am not sure whether what he says about being "baptized in order to have our sins forgiven," was thought applicable to my teaching or not. He thinks that whoever so believes is in such a condition "that the death of Christ, so far as his forgiveness of sin is concerned, can profit him nothing." I know many who believe that the death of Christ is the 'procuring cause' of salvation, who still regard baptism as the act of 'receiving remission.'

But for myself, and in reply to your direct question, I would say, I believe in baptism as an act of obedience by one who has already by faith received Christ and his forgiveness, and as a symbol of the double process (dying and rising) of regeneration, but *not* as a means of forgiveness or cleansing. It is what baptism *means* that saves, just as it is what the bread and the cup *mean* that we must eat and drink, in order to sustain the new life. Extreme literalism might say: "This *is* my body," and "This *is* my blood," and then add Jesus' words, "Except ye eat my flesh, and drink my blood, ye have no life in you."

But I regard believing as the receiving act, (not the procuring cause), and baptism as its later symbol. Peter said to Cornelius, "Whosoever believeth in him shall receive remission of sins."—Acts x. 43. Immediately the Holy Spirit came, sealing the acceptance of these Gentiles, as well as endorsing Peter's words; and then the apostle commanded them to be baptized.

I wonder if Bro. H. understands why Peter taught the Jews at Pentecost to "Repent and be baptized for the remission of sins," in order to receive the Holy Spirit, and did *not* so teach the Gentile converts:

why the order of procedure was reversed—the Holy Spirit coming before, not after, baptism. I would not like to assume the responsibility of saying that the death of Christ could "profit them nothing," who were baptized for the remission of sins.

Bro. H., in criticising the ATONEMENT, says: "The 'vital union of Christ'-idea of Bro. Paton has no philosophy in it which my poor mind can grasp." He thinks he must have an alarming lack of intelligence "if all the confusion in the teaching of Paton is founded in the Scriptures or in reason." And the "most charitable thing I can say," he adds, "for a man of the intelligence of Paton, is that in his effort to get away from the teachings of R. he has deceived himself to believe error."

Ought I to be thankful for such 'charity?'

He ought to know that I did not have the experience of which he speaks in getting "away from the teachings of R," as much of his teaching I never accepted. But that is of no account in this matter.

Bro. H. says: "Mr. Paton claims that all mankind 'were so involved in Christ that, when he died, they died, and when he rose, they rose.'" I was in hope that he *could* grasp the "Vital union *with* (not 'of') Christ" idea. I regret that he sees so much 'confusion' where so many intelligent and spiritual people see great beauty and harmony. But ability to understand depends on the degree of spiritual advancement. There must be *some* rudimental sense in which Christ and the race are related, or how could *his* death and resurrection be gospel for them? Can Bro. H. explain that relation? It was Paul (long before Paton) who said: "We thus judge, that one died for [in behalf of] all, *therefore all died.*"—2. Cor. v. 14, R. V. The next verse (as philosophically and almost as plainly) includes them in his resurrection. Does not Bro. H. believe that Christ died for all?—"that he by the grace of God tasted death for every man?"—"that he gave himself a ransom for all?" Does he think the value of Christ's death is artificial, or superficial, rather than vital?

He thinks I 'twist' the Scriptures by using the figure of head and body to illustrate the relation of Christ to men, "and afterwards [he says] unblushingly gives seeming support to this stretch of imagination by quoting 1. Cor. xi. 3, without the least regard to context." Because the same figure is used to represent the relation of Christ and the church, he thinks it cannot be used of Christ and the world. We agree that he is the "Head of the church,"—the "Saviour of the body." I believe Paul included *all* in saying, "The head of *every man* is Christ;" and gave a philosophical reason for John's statement that Christ is "the Saviour of the world."—John iv. 42; 1. John iv. 14.

If there were no vital relation between Christ and the race, how could he be the Second Adam—the Head? How could he taste death in behalf of all? Was it not a vital relation that involved all in the sin and death of the first Adam? The same principle holds good in the

Second Adam, or Paul's statement would not be true, that all are affected by the death, righteousness, and life of Christ.—Rom. v. 10, 18, 19; 1. Cor. xv. 22.

One more point. He says I make "another very apparent *twist* of Scripture" in "the meaning placed on Ephesians ii. 15." After implying that he would not say 'twist' if he could think of a better word, he adds: "By an ingenious method the 'enmity' is made to mean 'sin in the flesh,' instead of the enmity existing between Israel and the Gentile nations, which was practically put aside * * by the death of Christ. * * These are the errors that pervade the whole system of Paton's patent atonement, and they are found on nearly every page. Now as to my misrepresentation of the teaching of Paton, I am afraid that I made no misrepresentation."

Bro. T., I think the fluttering of your bird implies that your shot hurt him. Where is his unprejudiced judgment now? The subject of Paul's writing in Eph. ii. 8-18 is salvation by grace, and the way of access to God. What is the 'enmity,'—the real cause of the alienation of man from God? The same one who wrote of this slaying of enmity, and of consequent reconciliation of both Jew and Gentile to God, said: "The carnal mind is enmity against God."—Rom. viii. 7. In verse 3, the apostle shows that the object of Christ's coming "in the likeness of sinful flesh," was to "condemn sin in the flesh." Is not that a real enmity? Is not that the enmity that must be destroyed in order to have peace with God? How else could either Jew or Gentile be reconciled to God? The apostle shows that this reconciliation was accomplished by Christ's death.—Comp. Rom. v. 10; vi. 10, 11. And he evidently is writing to the Ephesians of the same great reconciling work. If the 'enmity' of Eph. ii. 15, meant only the wall of partition between Israel and the Gentiles, and had no reference to "sin in the flesh," (which is the real enmity between God and man), how could the slaying of that enmity reconcile *both* (Jew and Gentile) *unto God?*—Ver. 16. And why *preach* peace to both, if he had not in some sense destroyed the real enmity? It seems clear that the national enmity, or wall of partition, between Jew and Gentile, was, like all else pertaining to Israel, typical—a type of the real enmity between the world and God. "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." 2. Cor. v. 19. The death of sin is necessary to salvation.

This truth is the gospel to be believed; and until it is believed, it is to the unbeliever, as if it were not true. A rich legacy (legally ours) cannot be enjoyed until we receive it. But no amount of unbelief can destroy our legal inheritance. And no one can ever steal our share out of God's bank. I am glad the salvation of mankind is in his hand.

☞ WE would remind our friends of the books we have: THE GOLDEN LINK, $1.00; DAY DAWN, $1.00; PERFECT DAY, 50 cents; and the new MOSES AND CHRIST, 50 cents, all cloth bound, will all be sent for $2 00 received at one time.

NOTES ON SUNDAY-SCHOOL LESSONS.

Christ Feeding the Five Thousand.—John vi. 1-14.

(Lesson for February 19.)

GOLDEN TEXT.—I am the bread of life.—John vi. 35.

INTRODUCTION.—After Jesus had declared that the dead should all hear the voice of the Son of *God* (v. 25) and be judged by him as the Son of *man* (v. 27-29) he gave three guarantees of his claim: (1) the testimony of John (Vs. 32-35), (2) the testimony of the works which the Father did through Him (Vs. 36-38), and (3) the testimony of the Scriptures.—Vs. 39-47. Our present lesson might properly include the whole of the sixth chapter—or the miracle of the loaves and the discussions that grew out of it. The importance of this miracle is shown by the fact that it is the only one recorded by all the four evangelists; but John gives much more of the *teachings* of the miracle than do the others.—Comp. Matt. xiv. 13-21; Mark vi. 31-44; Luke ix. 10-17. From these Scriptures it appears that this miracle was performed after Jesus had retired from the multitudes after hearing of the death of John the Baptist.

I. JESUS SEEKING SOLITUDE AND REST.—Ver. 1. "After these things," recorded in the preceding chapter, Jesus and his disciples retired, going over the Sea of Galilee, which is also called the Sea of Tiberias. John is not giving closely connected history, but selected scenes out of the life of Christ. It was probably a year after our last lesson, in which Jesus had been working out his great Galilean ministry—teaching, healing, laying down principles, and choosing and training his disciples. The events are recorded in Matt. iv. 12-xiv. 12; Mark i. 14-vi. 29; Luke iv. 14-ix. 9. Toward the last the disciples went all over Galilee to preach and heal. Then the startling news of the beheading of John the Baptist came to them, and they hastened to tell Jesus. The excitement of that time drew crowds about them, so that they had no leisure, and Jesus suggested this retirement, across the sea.

II. THE GATHERING MULTITUDES.—Vs. 2-4. Jesus was watched and followed. Some came by sea and some by land. Verse 4 gives one reason for more than the usual crowd,—the passover feast being at hand. Verse 2 gives a leading cause of their interest—the miracles of healing which they had seen. But doubtless the death of John the Baptist was an additional cause of special excitement. These miracles were signs of God's presence, power and love in the person of Jesus. Some were sick themselves and wanted health; others were interested in the healing of others. It is always easier to interest the masses in physical healing than in spiritual things. No doubt the half consciousness existed in the crowd that Jesus was the promised Messiah. No wonder, taking all these facts together, that a multitude followed Jesus to his place of retirement.

It was a busy day with Jesus. John does not record so many of the circumstances as do the other evangelists, but mentions simply that Jesus sat down on a mountain with his disciples. This was as the day began. They were no doubt reporting their work, and talking about the death of John. But soon the crowd began to gather, and weary though Jesus was, he was moved with compassion toward them, because they were as sheep having no shepherd, and he came among them, and taught them, and healed their sick. He must always be better pleased with eagerness than with indifference or lukewarmness. How little our curiosity, to know just what or how Jesus taught, finds gratification.

III. THE MULTITUDES WEARY AND HUNGRY.—Vs. 5-9. Towards evening (Luke ix. 12) the people naturally became both weary and hungry, and they

had not provided for their own wants. Jesus' sympathy went forth to them in all their needs. He not only wanted to prove his power and Missiahship, but also his loving care. Philip was of Bethesda, and was therefore acquainted with the people and the locality; so Jesus asks him where they might buy bread to feed the crowd. This was to prove Philip, for Jesus knew what he would do. According to Luke, the disciples proposed to send the multitude away; and Jesus said, "Give ye them to eat." (This is the work of the church toward the world.) "Two hundred pennyworth of bread," (above $34.00) is mentioned by both John and Mark. Perhaps that was all they had in the treasury, and it seemed so insufficient for a multitude. The faith of these disciples seemed as yet to be at a low point. Andrew speaks of one among them having "five barley loaves," (flat cakes like large crackers) "and two small fishes;" and adds: "But what are they among so many?"

IV. THE MIRACULOUS SUPPLY.—Vs. 10, 11. Jesus, having tested the faith of his disciples, now takes his own method. He caused the disciples to make the men (all the people) sit down in ranks, by hundreds and by fifties (Mark) and no doubt it was thus learned that there were about five thousand. He then took the loaves and the fishes gave thanks, and distributed them to the disciples, and they fed the people, until all were filled. (Observe this order: from Christ to his disciples, and from them to the multitude. Others believe through their word.—John xvii. 20.) The number fed from such a small store must have astonished all who knew it, but the number is of but small account to the believer. Jesus, being in perfect touch with the infinite Father and with the power of production, could have fed millions, or the whole world, in the same way.

V. GATHERING THE FRAGMENTS.—Vs 12-14. When all were satisfied, Jesus had the disciples gather the fragments, that nothing be lost: and there were twelve baskets full. Here was a lesson of economy for the thriftless, and a lesson of faith in the Lord's ability to provide. The baskets were probably the wallets or haversacks of of the apostles. Each of the twelve had a full supply. This is suggestive of their office of feeding others thereafter.

The result of this miracle was that the crowd were inclined so strongly to believe that Jesus must be the promised Messiah, that they were determined at once to crown him King: and he retired from the people, and even from his disciples, and went up into a mountain to pray. (Mark) And the disciples were started out on a voyage without him. This is suggestive of the facts concerning the ascent of Jesus, and the voyage in the gospel ship, during the gospel dispensation, before it is time for Jesus to be manifested as King.—See Luke xix. 11-15. And there was a great healing (suggestive of the times of restitution) after Jesus came back to them, and the (gospel) ship had landed. (Mark vi.)

The real, practical and spiritual lesson of the miracle of feeding the multitude, is shown in the same chapter, beginning at verse 27. The natural was used to represent the spiritual. Jesus is the true bread, and the life which he gives and sustains is as spiritual as the bread itself. The natural bread is related to the support of the physical or animal life, which perishes; and the spiritual bread—the divine truth, of which Jesus is the personal embodiment—is related to the spiritual life, which, in the Christian, is begun while he is yet in the natural body and cannot perish. "Labor not for the meat [food] which perisheth, but for that meat [food] which endureth unto everlasting life, which the Son of man shall give

you: for him hath God the Father sealed."—Ver. 27. The life which Christ gives is not to be confounded with the Adamic; and the whole of the remainder of the chapter should be read in the light of the fact that when he says bread, flesh, blood, life, etc., he means the inner or spiritual, and only uses the natural terms to represent the spiritual. (Ver. 63.) Christ's feeding power is unlimited; his supply is inexhaustible.

Christ at the Feast.—John vii. 14, 28 37.

(Lesson for February 26.)

GOLDEN TEXT.—If any man thirst, let him come unto me and drink.—John vii. 37.

INTRODUCTION.—Carefully read and study the whole chapter. Since our last lesson, six months of labor not recorded by John had been performed in Galilee—between the Feast of the Passover and the Feast of Tabernacles. The reason he went back to Galilee is given: "because the Jews sought to kill him." vii. 1. He seldom, if ever, used supernatural means of escape from danger. He just kept away from his enemies until the time appointed. At the time of the Feast of Tabernacles, he made a brief visit to Jerusalem. The record of the events of this visit are given in chapters vii. 1–x. 21. This was near the close of his Galilean ministry, and about six months before his crucifixion. At the time of the great gatherings to the feasts, it was safer than at ordinary times for Jesus to go to Jerusalem.

I. JESUS TEACHING IN THE TEMPLE. Ver. 14. The Feast of Tabernacles lasted seven (or eight) days. The first and the eighth days were for specially "holy convocations," and "no servile work" was to be done therein.—Lev. xxiii. 33–44. "About the midst of the feast Jesus went up into the temple and taught." He not only had to meet the opposition of the rulers, but also that of his own brothers. But when the right time came, he was faithful to duty, though it brought danger. This teaching in the temple was of such a character that it made the Jews wonder—inasmuch as they knew Jesus was not a 'learned' man. Jesus gave the glory of his teaching to the Father who sent him, but this was making a high claim. Besides this, Jesus charged the Jews with their inconsistency in wanting to kill him (contrary to the law) because he did good on the sabbath, which they claimed was contrary to the sabbath law. A splendid rule of life was here developed: "Judge not according to appearance, but judge righteous judgment,"—which implies that whoever judges according to appearance is liable to be mistaken. His boldness in the face of threatened danger astonished the people. Why did not the rulers take him? (Vs. 15–27.)

II. OPPOSITION WORKED GOOD.—Vs. 28–31, with verses 15–27. It made the wrath of man to praise God. It brought out the authority with which Jesus taught. He spoke not from himself, but from his Father. And he declared an important fact that loyalty to God was the best means of proving the truth of his message.—Vs. 16, 17. Their opposition to Jesus was proof of their disobedience; and this statement maddened them. It is often said: "It makes but little difference what a man believes, if he only acts right." Rather it is true that, "It makes but little difference what a man believes if he does not act right." But there is a rule that evidently works both ways: "Right believing will help toward right acting," and "Right acting will help toward right believing." An honest heart is a good aid in the weighing of evidence.

Jesus *cried* in the temple. It was a loud expression under strong emotion. He was in the court of the temple. He charged them with knowing him and his origin. They knew him as a man, and they knew that the miracles he performed were not human. He made a

(*Continued on page 57.*)

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CONTENTS.

SALVATION BY GRACE	49
NOTES ON SUNDAY-SCHOOL LESSONS,	
Christ Feeding the Five Thousand, (F. 19)	53
Christ at the Feast, (Feb. 26)	55
EDITORIAL ITEMS	56
TUSKEGEE NEGRO CONFERENCE	56
MANIFEST IN SPIRIT AND FLESH	58
BLESSED ASSURANCE	59
THE ATONEMENT	59
OLD WORLD GOSSIP	59
EDITOR'S APPOINTMENTS	59
ONE BY ONE, (Poetry)	60
TRANSITION, (Poetry)	60
SIX GOOD OFFERS	60
THE POLYCHROME BIBLE	61
EXTRACTS FROM LETTERS,	
Grand Indeed	62
The Joy of Truth	62
Abiding Interest	62
A Good Warfare	63
Questions and Answers	63
Special Gifts	64
SABBATH TRACT	64

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For further information, address Booker T. Washington, Principal, Tuskegee Institute.

(*Continued from page 55.*)

strong affirmation of his own consciousness of his Divine sonship, and virtually charged the Jews with hypocrisy in not being willing to own his claim. The multitude was now divided; some wanted to kill him, but by some means were prevented, "because his hour had not yet come;" but some believed on him, reasoning well that if Christ should come, he could do nothing greater than Jesus had done.

III. FURTHER GOOD OF OPPOSITION. Vs. 32–36. The Pharisees hearing how the people were talking about Jesus, decided to have him arrested, and sent officers for that purpose. The opposition, we have seen, led Jesus to a declaration of his origin and authority. Now it develops a statement concerning where he was going. In a little while, he was going to the Father, who sent him, and from whence he came. (See John vi. 51, 57, 58, 62; xvii. 5.) Verse 34 seems to mean that they would seek for the Messiah, who could be found only in him, and would not find him, and they could not follow him where he was going. Really, they did not want a Christ to save them from sin, but only from calamity while yet in sin. The Jews probably did not understand Jesus concerning where he came from and where he was going; but a spirit of contempt is manifest in their query among themselves: "Where will he go, that *we* shall not find him?"—[we respectable and orthodox Jews.] The only place they could think of, where they could not find him, because they would not lower themselves enough to follow him there, was if he should go off among the dispersed Jews, who were regarded as degraded. Perhaps he will give up claiming to be *our* Messiah, and be the Messiah of these unorthodox Jews, and of the Gentile world. It was almost like a prophecy on their part, of Jesus leaving the Jewish nation desolate, and turning to the Samaritans and the Gentiles, and becoming the Saviour of the world. But they could not solve the true meaning of his saying, and he gave no further explanation.

IV. AMID OPPOSITION, JESUS INVITES.—Ver. 37. The last day of the feast was a great day. It was either the seventh or the eighth.—Lev. xxiii. 36, 39. It was a day of great ceremony and of rejoicing. It was like a national Thanksgiving Day. It recalled the blessings of the past, and anticipated the blessings of the future. It was properly a season of joy, gratitude, and hope. The great salvation in Christ Jesus was truly a fulfillment of the Feast of Tabernacles. And let it be remembered that this was literally the last such feast that God accepted. Before another year rolled round, the nation was left desolate, and the Christ was glorified. In the heat and excitement of that great day of the feast, no doubt the people were literally thirsty. How fitting the opportunity, then, for Jesus to give the great gospel invitation: "If any man thirst, let him [instead of seeking other fountains] come unto ME and drink." Jesus alone can satisfy. Of course, he meant the "living water," as in John iv. 10, and used the natural to represent the spiritual, as he used bread in the preceding lesson. As water to the thirsty, so is the salvation of Christ to the one who thirsts after righteousness.

It is worthy of remark that only the thirsty, the hungry, the weary, the naked—in other words, those who feel their need of salvation—who are invited. Only such ever come.

"All the fitness he requireth,
Is to feel your need of him;
This he gives you—
'Tis the Spirit's quickening beam."

The following verses show that those who receive the salvation, or the Spirit, of Christ, become fountains of blessing to others.

Bound Volume 1898 now ready, $1.15.

MANIFEST IN SPIRIT AND FLESH.

IN the HOPE for Dec. 1, there is a forcible and timely Scriptural argument under the head, "Be Not Deceived." It proves that in the time of Christ's coming or presence in the (church) harvest, which is the end of the age, or closes this age, neither Christ nor his saints, dead or alive, will manifest themselves in flesh.

Christ has come once in the flesh, being made flesh, and taking the carnal or natural state of the first Adam, but this will never be repeated before either the church or the world. Christ will never again be a partaker of flesh and blood.—Heb. vii. 14. He was put to death in the flesh, or (in that he died) he died unto sin once (Rom. vi. 10), and remaineth a sacrifice forever.—Heb. x. 10–12.

But some suppose that now in the harvest or end of the age Christ and his church will be permitted to manifest themselves by appearing in bodies of flesh, as the angels did at times in the past (Gen. xviii; Judges xiii), and as Christ himself did after his resurrection.—Matt. xxviii; Luke xxiv. This is a very different thing from the coming of a Spirit into our flesh nature, which, we repeat, has ceased forever. But even this, a manifestation of Spirits in human bodies which are taken and worn as a covering or veil for a time, and discarded at will, is impossible *now*, in the light of Christ's stirring words of warning, "Believe it not, go not after them, I told you beforehand."

However, we know of no Scripture contradicting the view that manifestations of Spirits in human bodies, such as are recorded in Scripture, will be very common after this age and harvest of first fruits has ended, and the next age and God's plan for the harvest of later fruit begins. So the question remains whether Christ and the glorified saints will manifest themselves in flesh bodies after the church ages and church harvests are past. Will they be allowed, not only to appear to mankind, but, to live among men, judges or teachers, "that will not be put in a corner any more," and be "watchman who will see eye to eye," and overcomers to "rule the nations," who can say, "Fear not, I have overcome the world?"

To give a single illustration, suppose that Christ was visibly present, and with him a cabinet of 144,000 Daniels, would Mr. R., or other trust makers, defy them, as they do now the power of the nation and its laws? Jude says, "Christ will come with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds;" and John v. 27 states that Christ has authority to execute judgment, because he is the Son of man;—"that man," of Acts xvii. 31. Joel iii. 9–12 describes the present preparation for battles which will never be fought, since it is a war of ideas, social and political, as well as religious — conversion—judgment, saying, "Let the heathen be wakened [both the living and dead] and come up * * for there will I sit to judge them." In verse 11, Joel prays, "Thither cause thy mighty ones to come down, O Lord," doubtless the same cabinet Paul says Christ will bring with him.—1. Thess. iv. 14; Rom. viii. 17–19.

In closing we will prove that Christ and his church, when they come to teach, train or judge the world, *can* appear as spirits or as flesh, and remain visible or invisible, as their duties in managing men by invisible influence or by actual contact requires. Paul says that 'it,' or mankind, is sown (in Adam) a natural body, and is raised a spiritual body. Allowing Scripture to define what a spiritual body is, we read in the same chapter that the dead shall be raised incorruptible.—1. Cor. xv. 52. Christ was one of these dead, and was

manifested for forty days before witnesses, after he rose, and was visible or the reverse as he chose,—now a spirit, and again appearing in a body of flesh. These, then, are the natural, inherent powers or privileges of incorruptible or spiritual bodies, and they will properly characterize Christ and his church when they have power over the nations, in human and superhuman sympathy judging and ruling the world, both as Sons of God and the Son of Man. Every overcomer is already entitled Son of man as well as Son of God (1. John iii. 2), and when raised will be such actually.

This view should clear the vision of those who think that a portion of the race, will live on the earth in actual flesh bodies forever. All human kind will attain to divine Sonship (Rom. viii. 21), and, unless this means to become "lower than angels," these sons of God will always be able to appear in flesh without becoming flesh.

J. B. ADAMSON.

BLESSED ASSURANCE.

Is it not our privilege to know that we are accepted in Christ Jesus?

Is it not a good antidote for worry to have full confidence in the overruling providence of God?

Have we not a right to say, if we are doing the Lord's will, that he will supply all our *needs*?

Surely restful confidence in the Lord is better than worry to prepare us to do our part of the necessary work of life.

THE ATONEMENT.

The revised ATONEMENT is complete. Besides many minor changes made, a new section on "The Burnt Offering," and a chapter on the "Object of the Judgment," have been added. Size, 96 pages. Price, single copy, ten cents; six copies, fifty cents.—EDITOR.

THE GREAT REVELATION, is a book of 96 pages, paper cover, 10 cents.

OLD WORLD GOSSIP.

THE Czar's disarmament scheme receives almost daily a 'hit below the belt,' in the shape of announcements of the extension of the military and naval forces of the various powers, in one form or other. After the news that the German field artillery will be definitely armed with the new quick-firers by the beginning of the new year, comes the announcement that the French field artillery, will be before spring fully armed with the new 7.5 centimetre quick-firers, rivalling the German arm. Serious attention is being given in Great Britain to these important changes which one authority describes as being 'The most protentous military advance in armament since the introduction of magazine rifles, or perhaps since the Germans used breech-loading needle-guns in the Austrian war of '66'

Experts estimate that batteries of the new guns will be at least three times as powerful as the present batteries. Each new battery costs £12,000. The rearming thus costs France £5,700,000 in guns alone, while the improved gun will also necessitate the reorganization of the ammunition transport, which will bring the total expenditure of nearly £10,000,000. British artillerists point out that against these new guns the British artillery would be swept off the field, and they urge that the British field gun be brought to the level of the foreign arm. Great Britain must thus be prepared for an early expenditure of £2,500,000.

—*Montreal Weekly Witness.*

EDITOR'S APPOINTMENTS.

Feb. 19, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Feb. 24, Brown City, Mich., 7:30 p. m. at the home of John Vannest.

Feb. 25, and 26, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Mar. 5, Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

Those in the several localities seeing this, please tell others.—EDITOR.

ONE BY ONE.

One by one we are passing away;
Yes, one by one.
The old must die, the young, too, may;
Yes, one by one.
Where are the friends we used to know,
With sparkling eyes, and cheeks aglow?
Over the rivor they had to go;
Yes, one by one.

Our parents have left this earthly shore;
Yes, one by one.
Our neighbors and friends have gone before;
Yes, one by one.
We read their names on marble cold,
The rich, the poor, the young, the old,
Are gathered into the silent fold,
Yes, one by one.

Our precious children droop and die;
Yes, one by one.
We lay their sacred treasures by;
Yes, one by one.
A photograph, an empty chair,
A knife, a ring, a lock of hair,
Are laid away with loving care;
Yes, one by one.

Such is this life,—a smile, a tear;
Yes, one by one.
The cradle first, and last the bier;
Yes, one by one.
If this were all, of little worth
Would be the hopes and ties of earth;
But all shall have a Spirit birth,
Yes, one by one.

JULIA M. ROWLEY.

TRANSITION.

Just a short time here we linger;
Soon will our lifework be done.
Soon will each task be completed,
All the bright songs will be sung:
Every sweet word will be whispered;
Each joy or sorrow be o'er;
Down, down time's beautiful streamlet
Drifteth our bark evermore.

Future so soon becomes present.
Present then drifts into past;
All earthly treasures are fleeting:
Ah! How they slip from our grasp!
Those fairest of flowers must wither:
The brightest days wane into night:
While fancies we thought must be lasting,
How quickly they faded from sight!

But, oh! For a heart fraught with goodness:
A heart filled with kindness and grace.
With nothing of malice or hatred
Within it to sere or deface;
This treasure, of all, will stay with us,
Contentment and joy will be given:
And when life is o'er it will leave us
A passport from earth unto Heaven.

DELL WILSON.

SIX GOOD OFFERS.

In planning for holiday (or birthday) presents, or missionary work, remember our list of books. We now have something new—The Golden Link in paper cover. Single copy, 50 cents. Look over the following offers, all postpaid.

OFFER NO. 1.—Two copies of Golden Link, (or two of Day Dawn) and one of either Perfect Day or Moses and Christ, all paper cover, for $1.00.

OFFER NO. 2.—One Golden Link, one Day Dawn, and one of either Perfect Day or Moses and Christ, all paper cover, for $1.00.

OFFER NO. 3.—Four copies of either Perfect Day or Moses and Christ, in paper cover, for $1.00.

OFFER NO. 4.—One Golden Link, one Day Dawn, one Perfect Day, and one Moses and Christ, all *cloth* bound, for $2.00.

OFFER NO. 5.—The retail prices of these books are as follows: Golden Link, cloth bound, $1.00, in paper cover, 50 cents; Day Dawn, the same; Moses and Christ, cloth bound, 50 cents, in paper cover, 30 cents; Perfect Day, the same. Pick out three dollars' worth of any of these books, and we will send them to any address for $2.00.

OFFER NO. 6.—To *new subscribers*, The World's Hope for one year may take the place of the Golden Link, or the Day Dawn, in offers 4 and 5.

This is an attempt to meet the need of this time. Who will help to reach new readers with these larger hope teachings?

For the benefit of the new readers we will say that the three books, Day Dawn, Moses and Christ, and Perfect Day, all teach directly along Bible lines, and The Golden Link is a story of our times, touching on Bible themes in everyday conversation.—Ed.

☞ We are now prepared to fill orders for our 64-page missionary pamphlet, "GOD'S TRIUMPH." It has been prepared by special request for the benefit of new readers. Price, three cents a single copy; or we will mail ten to ten addresses for twenty-five cents.

The Hope is sent *free* to those unable to pay the whole or a part of the price, on account of the *free-will offerings* of others.

☞ The Editor does not hold himself responsible for every statement of his correspondents. He expects his readers to exercise their own power of judgment.

THE POLYCHROME BIBLE.

DEAR HOPE FRIENDS: If you love my missives as I love yours, why, we'll all be pleased. I have an order to send to the publisher, and the same stamp will carry a letter, and this is about the only way those of us that are separated by distance can converse together. And so through the favor of our beloved Magazine's Editor, I want to have a little talk with you.

I have been reading the new Polychrome Bible, parts of which are now out; and I must say there are some strange readings found in it. I read all translations of Scripture reverently, believing the Word to be a present and future judge; but I was forced to smile on reading Isa. xxviii. 9-13, which is as follows:

Whom, say they, would he teach knowledge? and to whom explain a revelation? To weanlings, forsooth, just parted from the breast? For he is ever gibbering: Cav la-cav, cav la-cav; qav la-qav, qav la-qav; here a word, there a word. Yea, through a gibbering people, and in a foreign tongue, will He verily speak to this people! who said to them: This is the true rest, grant rest to the weary; this is the true refreshment. But they would not hear. So to them the word of JHVH shall come: Cav-la-cav, cav la-cav; qav la-qav, qav la-qav; here a word, there a word. So that, as they go, they may stumble, and fall backward, and be shattered, be ensnared, and be taken.

Then Isa. xxiii. 16 though sad, sounds nice, perhaps because made modernly poetic. Thus:

Take thy lute, and go about the city,
Harlot, forgotten now by men!
Play thou with skill, sing many a ditty,
To win remembrance then.

This turns my thoughts to the Revelator who saw the mother of harlots gorgeously arrayed, not with the alluring and medicinal music of a lute, but an illy gotten golden goblet full of filth in her hand; and drunken with the blood of the martyrs of Jesus. John, the beloved, is a type of the 'little flock' to whom it is the Father's good pleasure to give the kingdom, and it may be just as easy for the antitype to look backward and see the abominations of earth, as it was for the type to look forward. But, only kingdom seekers are blessed with the divine gift of ability to see their spiritual eyes with their natural ones, and such on looking backward will see the antitype of the harlot, not intoxicated with the spirit of cereals, but worse, the spirits of devils.

Polychrome means many-colored, and this work is printed in seven different colors. For every writer and speaker, there is a change of color, which makes it lucid. Sometimes as many as five different colors are found in less than that number of verses. The design is patented, but the translation we may quote freely. However this work may be presented to us, the original is that of which Paul speaks, saying: "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Blessed hope! They who have such, can have none larger. But alas! all have not got it. I would I could give it them, a gift for the new year now begun.

R. H. LIST.

☞ THE revised edition of MOSES AND CHRIST has 286 pages—66 pages more than the first edition contained, and yet the price is the same—30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

☞ WE will send DAY DAWN, THE GOLDEN LINK, and either THE PERFECT DAY, or MOSES AND CHRIST, in paper cover, to one, or several addresses, for $1.00.

EXTRACTS FROM LETTERS.

Grand Indeed.

INCLOSED find two dollars for the six copies of DAY DAWN. My two and the tracts are here. The "Grand Song" is grand indeed, and all the more so that it is being sung now. I had thought it would be later on, but it seems to me its notes will grow louder and louder. "All nations whom thou hast made shall come and worship before thee, O Lord."

Wishing you a happy year, yours in Christian love. A. B.

WINNEPEG, MANITOBA.

The Joy of Truth.

I SUPPOSE it will give the editor a little joy to hear from his readers now and then, though not far advanced in the comprehension of God's plan. My opinion is that the man who leads the horse is equal to the man that holds the plow. It takes three to turn the land over. So it takes three to turn the world over—Father, Son and Holy Spirit, and they are one. What? Yes; their powers are one, because they all aim at one point; and I think we must all go through three steps or stages of life before we can be fashioned like the operators.

It takes the spiritual side of our nature to realize this great truth, and have its joy brought home to our hearts. These joys are not borrowed; they come to stay, to help us through the process of regeneration, to bring us into the beautiful glory of Christ which we hold so dear. Now we can see where our Saviour got his strength to overcome the world and death, and bring life and immortality to the world. It was through those great principles, and it is through the truth we get our strength and victory over the powers of death and hell. Blessed are those who have eyes to see beyond this vale of sorrow and death into that calm region of peace, love and joy. Such ones have the victory already. They are only waiting to receive the fruits of their faith.

How could Christ have given up this world without this outlook? Did he not run the race for the joy that was set before him? How could he have suffered the cross not knowing the consequence? So also his disciples —those begotten of his Spirit—have the same outlook. They have no lasting joy here. Look at the hymn we often sing:—

> "Look how we grovel here below,
> Fond of these earthly toys."

I heard a man say, "Money gives confidence." I admit it to be true. But it is not like the confidence that knowledge of the future gives the disciples of Christ. There is no guesswork about a true disciple. He stakes his life on it. What more can a man do? Read Mark viii. 35, and other places in the Bible. If a man give up his life here, he shall find it in the future. We may not be as far advanced in life as some think they are. Now and then I hear one say he is most ready to go home to Christ, as though the next step was going to finish him up. Some may think that when they pass from this life they are fitted to go up into the parlors of heaven, sit in their arm chair, and look out of windows down on the toiling masses of poor souls below. Let them read Hosea vii. Ephraim was a cake half-baked. He needed to be turned over, so as to have the other side done too.

My love to all readers and believers in Christ. I hope there is none so poor that they cannot give a dollar a year for the food that Christ can give us—the very love of God. J. S. C.

SWAMPSCOTT, MASS.

Abiding Interest.

INCLOSED find order for $2.00, $1.00 for Mrs. W's. subscription, fifty cents each for two new subscribers named below, and ten cents for a copy of the

ATONEMENT. Do you have them bound in cloth? [No.—ED.] Have you back numbers of HOPE? One number failed to reach us, and we would like to get it. [We have some back numbers. Mention the missing number, and we will supply it if possible.—ED.]

We have read your books and paper, and would feel lost without them, for we never received so much benefit from any other publication as from them. Hoping the Lord will still prosper you and permit you to continue the good work you have been doing, we remain.

Yours in Christ,

E. W. AND G. W.

EUREKA, CAL.

A Good Warfare.

PLEASE find inclosed my renewal for the HOPE, and twenty-five cents for the back numbers you so kindly sent me some time ago. Many thanks for the same.

I preached at the Emmanuel Church in Manchester January 8. The Holy Spirit was there with power to witness for the truth, and many were comforted, as they afterwards testified, by the gospel of the largest hope in Christ.

God bless you, dear brother, and fill you with wisdom from on high, that you may war a good warfare; and may the God of peace fill you with all comfort. Oh! when the battle is over we shall wear the crown.

J. H. BARTLETT.

Questions and Answers.

INCLOSED find $1.00 to renew my subscription for the HOPE, and for a copy of the ATONEMENT. I hope to be able during the coming year to contribute at least five dollars toward the support of the paper.

I would like to have you answer a few questions through the HOPE. I think this asking and answering questions is a good thing, so long as it is done in good faith—to find the truth.

1. When Israel came out of Egypt, they came to Marah on the seventh day after their departure. Here they found *bitter* waters. Moses cast a tree into the waters, and they became *sweet*. What does this tree typify?

2. Can you give me any Scripture proof to show how long after Pentecost Peter had his vision? or how long before the gospel was given to the Gentiles?

3. Matthew xxvii. 62–66 shows that Jesus was in the tomb when the passover was eaten. How could he have eaten the passover that year, being dead and in the grave?

4. Why was there no guard at the tomb of Jesus the first night?

WM. FREDRICK.

REPLY.—1. It is easier to ask questions than to answer them. I would ask: Is there any plain proof that it was on "the seventh day after their departure" from Egypt, that they came to Marah? At a glance, I would say that the tree which sweetened the bitter waters, must be a type of Christ—"the Lord that healeth thee." —Ex. xv. 23–26. He sweetens our bitterest trials, giving peace, comfort and the hope of glory.

2. Some hold that the gospel was given to the Gentiles just three and a half years after the death of Christ—and it is based on the idea that it was at the end of the "seventieth week," in the midst of which Jesus died.—See Dan. ix. 27. But I cannot give any proof that the opinion is correct. I think "to the Jews first" was the apostolic method long after the conversion of Cornelius.—Compare Paul's practice, as recorded in the Acts, with Gal. i. 18; ii. 1.

3. I see no proof in Matthew xxvii. 62–66 "that Jesus was in the tomb when the passover was eaten." But I think Matthew xxvi. 17–20, Mark xiv. 12–18 and Luke xxii. 7–16, show that Jesus did eat the passover with his disciples before he was betrayed.

4. The only answer to the fourth question I can think of, is that the chief priests and Pharisees did not ask for the guard. There may be some deeper, or providential reason.—EDITOR.

Special Gifts.

I AM sorry to say that I cannot send you the money for the HOPE now. If you will continue sending it to me before receiving the money, I will be more than glad, and will pay you as soon as I can.

Pray for me. I have some sore trials; yet I am not discouraged, knowing that Jesus is my Friend. He is my only consolation. All good comes from him.

Bro. Paton, will you explain Mark xvi. 18? I cannot say I understand it. I want to know all I ought to know, and live as I should in the presence of God and man. Oh! that I might be instrumental, in God's hand, in drawing poor sinners to himself. I confess I am not all I wish to be. I know I am weak. May the Lord help me to be faithful and strong in him. I want to do what good I can. I want to send the HOPE to two or three when I have the money.

LLANO, TEX. P. E. B.

REPLY.—The HOPE will still be sent. If each will be thoughtful and do his best, all will be well. If we have trials, is it not a sign that we need them? Our best Friend assures us he will not forsake us when we are in the fire. The true metal is purified and beautified in the furnace. "Whom the Lord loveth he chasteneth." If we were all right, no chastening (whitening or purifying) would be needed. The object is that we may be partakers of his holiness.—Heb. xii. He receives us when we are weak and imperfect, that we may grow up in him. His strength is made perfect in us, when in our weakness we yield ourselves to his molding hand.

Concerning Mark xvi. 18, the following words are found in the margin of the revised version: "The two oldest Greek manuscripts, and some other authorities, omit from verse 9 to the end." But it seems as though verses 16 to 18 are in substance the same as Matthew xxviii. 19, 20. The miraculous things were to be an evidence that the Lord was indeed with them. According to the Acts of the Apostles, these signs did follow wherever the gospel was preached. Not that each person was endowed with all the gifts of the Spirit, but God has always reserved the right to divide "to every man severally as He will."—See Rom. xii. 5, 6; 1. Cor. xii. 4–11. All the gifts belong to the whole body, and the apostles and all other early believers never left the body because they died. Perhaps the manifestions of the spiritual gifts have been lessened in the world for the same reason that the first stage of the church (represented by Ephesus) had its candlestick removed.—Rev. ii. 1–5. It does not appear to be true, however, that *all* supernatural acts or signs were confined to the apostolic age. Judging from "the signs of our times," it appears that there is coming a revival of some of the special gifts. It would not be against this, even should there be a great deal of sham. The magicians of Egypt never would have counterfeited the wonders done through Moses, had there been nothing really miraculous. The sham and the real are liable to appear together; and the test may require intelligence to know which honors Christ. Let us watch, and be sober. And it is to be hoped that no one will foolishly expose himself to danger, or drink any deadly thing on purpose, thinking it will not hurt him. Jesus would not use his power to please himself nor to gratify Satan.—EDITOR.

SABBATH TRACT.

THE article on the Sabbath which appeared in the HOPE of Aug. 15, was prepared by request, and it has been made into a 16-page tract. Price ten cents a dozen postpaid. Keep the silent workers busy.—EDITOR.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 17., No. 5. ALMONT, MICH., MARCH 1., 1899. $1.00 a year.

REASONABLE SERVICE.

THE apostolic method is to use doctrine as the basis of exhortations to practical Godliness. And gospel facts and truths are more important than theories about them as motives to obedience. Here are two vital, gospel truths, and an exhortation: (1) "Ye are not your own." (2) "For ye are bought with a price." (3) "Therefore [because of the preceding truths] glorify God in your body, and in your spirit, which are God's." 1. Cor. vi. 19, 20. Jesus said: "Ye are the light of the world. * * Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. v. 14-16. Then good works are the means by which we may glorify God, and lead others to glorify him. If we belong to God, both by creation and redemption, it is reasonable that we should serve him; and from many things it is evident that what blesses mankind is acceptable service to him.

Another clear illustration of the apostolic method of teaching and exhorting is seen in Romans xi. and xii.. In the eleventh chapter Paul gives a glimpse of God's wonderful dealing with Israel, in their desolation and final restoration. This is an important doctrine; but the point here to be considered is: For what purpose did the apostle use it? The answer is: Evidently not for abstract instruction, nor to gratify the curiosity of his readers, but as the basis of a stirring exhortation to practical Godliness. This point would be more clearly seen if there were no division into chapters. Read them without a break and see the force of the exhortation: "I beseech you *therefore*, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God,—your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God."

A more concise and beautiful statement of Christian unity, and of true, practical Christianity, has perhaps never been written, than is found in Romans xii. Let such

"reasonable service" be realized, and it would be heaven on earth. And it appears very evident that such an experimental and practical result, in the heart and daily life of his hearers, was the supreme object in Paul's writing to the Romans—whatever great truths or doctrines he taught.

Is not this Bible plan worthy of our imitation? Should it not be the supreme object of all teaching to draw or lift mankind toward God? Is there not danger of doing what the inspired writers did not do—air our own superior knowledge, or gratify curiosity concerning some new idea, and never ask the question as to its moral or spiritual effect on the people?—Will it make them any better, kinder, more spiritual, more Christlike, to believe this?—Will they be the worse morally or spiritually if they do not accept this? If faith without works is dead, surely theories that have no vital, or life-giving, power are dead and worthless. Is it not safe to say that no idea or theory is vital if it does not tend to make those who believe it better?

To err is human. We are all liable to make mistakes. But it seems that in writing or speaking it would be safe to apply to our own work the searching test: Would our Lord approve this?—or in deciding on the work of others: What would Jesus do if he were in my place? Many long articles come into our hands, written to develop new theories of creation and redemption and of prophetic application. Some of these are so written that they must all be rewritten, corrected in spelling and construction, capitalized and punctuated before being ready for the type-setter. We can sympathize with the writers, who are all anxious that the HOPE should be the medium for the communication of "the most advanced truth;" but how can they sympathize with us—not having had the editorial experience or the burden of expense? Some are willing not to appear in print, but prefer that the editor would at once endorse the new theory, (which they think he must do, as it is so plain to them), and give it to the readers as his own, and in his own language. But such changes are not always possible to the editor, though it is sometimes suggested that "If he is *honest*, he will accept" the new theory.

Now, I am an advocate of freedom of thought and expression, so far as the expression does not interfere with the rights of others; but experience proves that it is impossible to print everything in any one paper. And it seems clear that an editor should feel his responsibility to the Lord, to his readers, and to his own conscience, as to what he shall publish. Some of the articles I have mentioned have ideas of merit in them, but mixed with statements that belittle the importance (even teaching the impossibility) of present salvation, of practical, personal obedience, and ignoring all exhortation thereto. In this they antagonize the apostolic teaching and practice. Others say nothing on practical themes whatever, but are devoted to some new theory, which would seem to have no vital relation to the salvation, or the betterment, of mankind.

In view of the supreme impor-

tance of the present salvation, and the reasonable service of God here and now, I ask our contributors to keep them in view when they write. The gospel faith and the blessed hope have a saving and purifying effect on those who believe and possess them.—Rom. i. 16; 1. John iii. 1-3. All vital truth has power to sanctify—that is, to set apart to the reasonable service of God and men. John xvii. 17. Anything that has no practical bearing might as well not be said or written.

GUILTY, OR NOT GUILTY?

A HORNET'S nest has been stirred up. What has been said in the HOPE of "False Messiahs," but especially of Koresh, has been denounced as "persecution," "slander," "scurrilous," and some other severe epithets. It appears that somebody has been made mad. In various forms, the charges have been repeated, publicly and privately, and the condemnation has been more or less severe. But I do not plead guilty. Persecution is "the act of afflicting with suffering or loss of life or property for adherence to particular opinions, religious creed, etc." I have engaged in no such thing—have not used any liberty for myself that I am not perfectly willing every other man should enjoy. Slander requires "the malicious utterance of a false report." I have no consciousness of malice or illwill toward any man; and no one has shown a single false statement in the HOPE. Scurrility means "low, vile, vulgar, obscene." It is not necessary for HOPE readers that the claim of "Not guilty" should be made.

What I intended to do was simply to call attention to the warning Jesus uttered long ago: "Then if *any* man shall say unto you, Lo, here is Christ [Messiah], or there; BELIEVE IT NOT. For there shall arise false Christs, and false prophets, and shall shew signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; GO NOT FORTH: behold, he is in the secret chambers; BELIEVE IT NOT."—Matt. xxiv. 23-26. "Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ [Messiah]; GO YE NOT AFTER THEM."—Luke xxi. 8.

Now, if it be a crime to repeat the warning of Jesus, and to say that "*any* man," (however mighty in scientific, financial, and sociological questions) who claims to be the Messiah, or the Lord God of heaven reincarnated, must be a *false* Messiah, then I plead guilty. But on this vital issue, our cotemporary (Prof. M.) lets me alone, and deals in minor matters. In his issue of January 20, speaking of the HOPE, he says: "In a recent number of the paper the editor disclaims any effort for the benefit of the *natural* world, it is not *this* world that he is working for, but a spiritual sphere, etc." To this charge I plead not guilty, and ask for the proof from any of my writings. I neither believe nor teach what he has thus affirmed. I have long taught that an important part of the mission of Christ and his saints is to make this world right—to remove the curse.

It is not worth while to argue with a man who could draw such conclusions from my writings, or who can so fully evade the force of a statement, as he does in his issue of January 27. I still think Koresh is a man—neither God nor Devil—with a very small idea of God and the Universe—both being limited to this planet.

Of course, one's conception of God is responsible for his conclusions. For instance, I would have to lose my thought of the *dignity* of the God of the Universe, or of his Christ, in order to believe that either one of them wrote the following, as the summing up of the theology of another man:

"God made a man and called his name Adam; he sinned and died. God had another boy by the name of Jesus. The object in having the second boy was to save the first boy. The two boys were exactly alike, as to mortality and possibility. The second boy, as mortal as the first, died on the cross, was placed in the tomb of Joseph, and somehow, by some process unknown to C. T. Russell, but through the legerdemain of the great prestidigitator, the Almighty, the first boy was resurrected, while at the same time the second boy was chucked away somewhere into some hole, to find which C. T. Russell is having a Russelling time to discover, but which up to date remains to him as great a mystery as ever."

I do not believe that Dr. Teed could reverently say, "The Father that dwelleth in me" inspired that paragraph. Believe it who can, that it is the utterance of the Messiah.

In the same paper we are told, by one believer in Koresh, "that the idea of immortality differs radically in Koreshan terminology from the common acceptation of the word." As of immortality, so it must be of God, and the spiritual world. In the same article this appears: "One of the fundamental tenets of Koreshan Psychology locates the spiritual world within the human brain."

In the article before mentioned, Koresh himself endorses the last quoted statement. He begins one of his paragraphs thus: "Of course, in attempting to define and locate Deity for the Advent body in general and C. T. Russell and his ilk in particular, we are forced to run against the great big snag—materialism. It is the general belief of materialists that there is no spiritual world." He refers to the fact that "the human brain is composed of myriads of minute cellules." Then he speaks of a "central cell," and says:

"Within this infinitesimal cell is the subjective world, living and vital in this its least form, as it has been observed objectively in its greatest form.

"A railroad fifty miles long, with all that pertains to it, viewed from a tower or a mountain elevated enough to observe it, is in proportion to all other things planted subjectively in this infinitesimal needle's point. This, then, is the spiritual world. The human brain is its home. Not until this fundamental principle of Koreshanity is mastered, can the student make much progress in mastering the theology of Koreshanity."

Has he succeeded in defining and locating either Deity or the spiritual world? How far is such a definition of the location of the spiritual world removed from materialism—which he calls "the great big snag?" Might he not *almost* as well say there is "*no* spiritual world," as to claim that it exists in an "infinitesimal needle's point?" But if words like immortality are not to be understood in "the common acceptation," how shall we know what a man means by what he says? It would be interesting to know how many people of ordinary intelligence have succeeded in mastering "this fundamental principle of Koreshanity." This man's method seems to differ from the teaching of Jesus, which was "revealed unto babes," rather than to those competent to grasp such profound philosophy. I am glad, however, that we live in a time when people have a right to believe such teaching—if they can.

I have before me a letter which accuses me of slandering Koresh in the HOPE of January 1, in the Sunday School lesson for January 15,—"That is," says the writer, "if you refer to him on page 10, lines 11 and 12. He does *not* forbid marriage, but does teach celibacy."

In this, as in all else, readers must judge and act for themselves. The shoe seemed to fit. If the tendency of the teaching of Koresh is not against marriage and the home as based on it, then I did not mean him. I am willing to repeat what I then said:

"Jesus endorsed marriage and the home as based on it. * * Marriage, like every other good thing, has been abused and degraded, but the world needs its purification, not its destruction. There is nothing nobler, or more in keeping with a Godlike character, than true fatherhood and motherhood. It was ordained of God as the basis of his plan, which reveals himself. Its best is to be realized under the elevating power of Christianity. No inspired writer discourages marriage. Paul says it is honorable in all; and one of the marks of modern false teachers, is "forbidding to marry."—1. Tim. iv. 1-3. First generation, and afterward regeneration, is God's continual order. (See Isa. lxv. 21-23.)

The letter before me says: "We too believe that he [Dr. Teed] makes some false claims for himself—as being the man in the Spirit of Christ." I understand this to mean that the writer does not believe Koresh to be the re-incarnation of the Christ. If I am right in this interpretation of the language, we are agreed in the fundamental idea. And I have not opposed his teaching generally; be it good or bad, it will stand or fall on its own merits. If he is doing anything to purify and elevate men and women, or in any way to improve their condition, either in or out of the marriage state, God bless him. I have neither persecuted nor slandered him, nor said anything scurrilous against him, if I know what these words mean. I have simply used my Christian right to warn my readers against his claim of being God and Christ. All who expect a reincarnation of the Lord, I think will either be deceived or disappointed. Thus believing I speak. "I speak as unto wise men, judge ye what I say."

NOTES ON SUNDAY-SCHOOL LESSONS.

Christ Freeing From Sin.—John viii. 12, 31-36.

(Lesson for March 5.)

GOLDEN TEXT.—If the Son therefore shall make you free, ye shall be free indeed.—John viii. 36.

INTRODUCTION. — We are asked to study John viii. 12-59; and the following daily readings are suggested: Monday, John viii. 12, 28-36; Tuesday, Luke iv. 14-22; Wednesday, Luke v. 18-26; Thursday, Rom. vi. 1-11; Friday, Rom. vi. 15-30. Saturday, Gal. iv. 1-7; Sunday, 1. John iii. 1-10. A careful study of all these selections will reveal much of the love of Christ, and his method of dealing with men to save them from sin.

In the gospel by John we are constantly reminded of the divinity and humanity of the Christ—his miracles showing at once his divine power and his sympathy for the needy. The severest things he said were spoken to the Scribes and Pharisees, who stood high in the church of that day, and were loud in their professions. The chapter before us is an expression of his severity against them. Another thing made prominent in these lessons is the relation of the natural to the spiritual in his teaching and in his works—the natural being the shadow or type of the spiritual. Bread represents the truth which satisfies spiritual hunger; water, the spirit of the truth that quenches the thirst after righteousness; the healing of disease, the healing of moral derangements; and raising the dead, the giving of the spiritual life.

In the first eleven verses of our present chapter, we have a clear illustration of the spirit of the law which condemns, and of the gospel which forgives and cleanses. The accusing Scribes and Pharisees brought the case to a point: "Moses in the law said, Stone her to death; but what sayest thou?" Jesus, by his permission to let the sinless one cast the first stone at her, really proved that they were all subject to the same condemnation. When these self-condemned accusers had passed out, leaving the woman alone with Jesus, (a good place to be), he said: "Neither do I condemn thee: go, and sin no more." And this incident gave the ground for the sharp conflict following between Christ and the Pharisees. Self-righteousness is more difficult to deal with than manifest or confessed sin.

I. LIGHT OF LIFE.—Vs. 12-30. In verse 12, Jesus again asserts his relation to God—who is Light—by saying: "I am the light of the world." Think of its breadth: it is not the nation, nor the church, but "the world." "The life was the light of men."—John i. 4. It is divine and natural philosophy that in any individual case, life must precede light—because dead men can neither see nor understand. "The natural man receiveth not the things of the Spirit of God, * * neither *can* he know them, for they are spiritually discerned." Hence the Christ life is the first requisite to enable one to follow Jesus, that he may have the true light—"the light of life."

The Pharisees at once took issue with Jesus on the ground that he bore witness of himself. But Jesus had the divine self-consciousness of his oneness with the Father, and therefore could speak the truth of the Father and himself. The Pharisees judged after the flesh—which was on the same basis as the law which condemned. But Jesus said: "I judge no man,"—that is, on the flesh side. He came not to condemn, but to save.—John iii. 17. He and the Father were agreed in judgment, and in its object.

Vs. 21-24.—The substance of these verses is that without faith that he was the Christ, they would of necessity die in their sins, and could have no part with him,—"Whither I go, ye cannot come." "He that believeth not is condemned already."—John iii. 18. Un-

belief is a characteristic of spiritual death; and faith is a characteristic of life. Life leads to faith, knowledge, love, obedience, and immortal glory.

Vs. 25-30.—The words of Jesus were a puzzle to these Pharisees, and he appeared to willingly let them be puzzled. But, severe as he was on them, verse 28 seems to imply that, as a result of his exaltation, or lifting up, they would learn what now they knew not, that he was the Christ, and the true revelation of the Father.—Compare with John xii. 32; Philip. ii. 9-11. These words of hope seemed to cause at least a partial faith: "Many believed on him."

II. PERSEVERANCE AN EVIDENCE OF TRUE DISCIPLESHIP.—Vs. 31, 32. "If ye continue in my word, then are ye my disciples indeed." Would it change the thought to transpose and paraphrase it: "If ye are really my disciples—my sheep that hear my voice (John x. 4, 27, 28)—ye will continue in my word?" Perseverance, or continuance, is one of the marks of the real Christian. "I give unto them eternal life." Only those who receive the word-seed in good ground, bring forth fruit.—Luke viii. 15. What a blessed promise to those who are really disciples: "Ye shall know the truth, and the truth shall make you free." He who has begun the good work in us, is able to carry it on to final victory.

III. BONDAGE AND FREEDOM.—Vs. 33-36. Jesus' words, "The truth shall make you *free*," grated on these Jewish ears. They thought only of the natural, as usual with them. They were Abraham's seed; they scouted the idea of ever having been in bondage to any man. But Jesus, as usual, spoke of the earthly as a type of the spiritual. "Whosoever sins is the slave of sin,"—a most terrible and cruel bondage. And the slave could not abide in the house always—he could not call it his home. Only the Son had freedom and the right of possession. The Son of God not only has freedom himself, but he has the right and power to liberate the slaves; and "If the Son shall make you free, ye shall be free indeed." If the condition of sin is a terrible slavery, then salvation from sin is a glorious liberty. Still the Jews did not understand. Jesus admitted they were in a sense Abraham's seed, but not in the highest sense. They were in the attitude of Ishmael, rather than like Isaac. See Gal. iv. The true liberty is the victory over sin and death.—1. Cor. xv. 56, 57.

Christ Healing the Blind Man.—John ix. 1-11.

(Lesson for March 12.)

GOLDEN TEXT.—One thing I know, that, whereas I was blind, now I see.—John ix. 25.

INTRODUCTION.—Jesus was still at Jerusalem attending the Feast of Tabernacles. He was near the end of the third year of his earthly ministry. This was another offer of himself at the capital as the Messiah. He would soon return for his final entry, and to finish his life work there as the rejected King.

All the miracles of Christ are acted parables—not only intended to reveal his power and love, but also to illustrate the spiritual things of the gospel; hence each of the miracles that John records is used by our Lord as the text for some important teaching. It appears that most of his miracles were on subjects beyond the reach of the ordinary means. Thus our Lord deserved all the glory, and established faith in himself as the sent of the Father.

I. A MAN BORN BLIND.—Ver. 1. This is the only recorded case of a miracle on one who had been blind from his birth. This is its special characteristic, (Ver. 32) and the strong proof of divine healing. Blindness is very common in the East. According to the *Encyclopedia Americana*, in 1870 there were in this country, one blind person in 1,900 population; in Europe, one in 1,094; in China, one in 400; and, according to Dr. Geikie, one in 100 in Egypt.

But blindness from birth is as rare in the East as in the West. This man in our lesson was born blind, and was hopeless, helpless, and dependent. In these he was an illustration of those spiritually blind.

II. WHO HAD SINNED?—Vs. 2-5. The disciples manifested a very common curiosity in wanting to know who was to be blamed because the man was born blind. It is not clear how they thought it possible that the man's own sin might have caused his blindness. It is easier to see that the sin of parents might thus be visited on the child. The answer of Jesus is, "Neither hath this man sinned, nor his parents;"—that is, this blindness was not caused by their sin. Some read it thus: "Neither hath this man sinned nor his parents but that the works of God should be made manifest in him." Read in this way, it implies that both *had* sinned, for the glory of God. The following is suggested: "Neither hath this man sinned, nor his parents: but [he was providentially born blind] that the works of God should be made manifest in him." But this seems the most reasonable: "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him I must work the works of him that sent me, etc."

It is a matter of small value to know who is to blame for anything. Jesus did not gratify the disciples' curiosity by telling them whose sin caused this blindness. He did assert the innocence of both parents and the child. It is the all-important thing, taking people as they are, to help them up—to do them good. This Jesus would do. He would work for the poor man's good, and thus glorify God. There is a day of opportunity;—such was Christ's life-work. Such is our life-work. There is a night of lost opportunities; and opportunities lost cannot be regained. Jesus had to prove his grand mission as "the light

(*Continued on page 73.*)

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CONTENTS.

REASONABLE SERVICE 65
GUILTY, OR NOT GUILTY? 67
NOTES ON SUNDAY-SCHOOL LESSONS,
Christ Freeing from Sin, (Mar. 5) 70
Christ Healing the Blind Man, (Mar. 12). 71
EDITORIAL ITEMS 72
SABBATH TRACT 73
THE ATONEMENT 74
EDITOR'S APPOINTMENTS 74
THE SCAPEGOAT 74
EXTRACTS FROM LETTERS,
God Not Limited 78
In Need of God's Help 78
Good Samaritan Work 78
Our Calling and Hope 78
The Spirit's Work 79
Trusting God's Care 79
God is Faithful 79
Following Jesus 80

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(*Continued from page 72.*)

of the world," while he was yet "in the world." For this purpose that was his day, and he was faithful to let his light shine. For the same reason, his followers must be faithful.

III. THE BLIND MAN HEALED.—Vs. 6, 7. There are two ways of being light to men: one is by letting the light shine; the other is by opening blind eyes that they may see the light that is shining. Jesus is the light of the world in both these ways. He is the Sun, and also the opener of blind eyes. Though the natural sun is shining, a blind person cannot see its light. So, though the Sun of Righteousness has been shining long in the world, no one can see it until his spiritual eyes are opened. Are all born spiritually blind? Certainly many are. The natural man cannot receive the things of the Spirit of God, because they are spiritually discerned, or seen.—1. Cor. ii. 14. We do not read that this blind man *asked* for healing. Christ gave him sight. He used simple means—wet clay. God uses human 'clay' as his means of opening spiritually blind eyes. The gospel treasure is in earthen vessels, that the glory may be the Lord's.—2. Cor. iv. 7. Having anointed the man's eyes with the clay, he sent him to the pool to wash. This tested his faith and obedience. Neither the clay nor the water could heal him, but having obeyed, he came seeing.

IV. THE MAN'S CONFESSION.—Vs. 8–11. It came after the cure. The neighbors of the man saw the change. He no longer was a beggar. He began to live a new life. This was one way of confession. The neighbors were astonished that he who had been blind should now see. They were divided: some said, "This is he;" others said, "He is like him." But he confessed, "I am he." In answer to the question *how* he was healed, he confessed Jesus in words, and explained the simple way it was done. It was dangerous to own Jesus then, but the man stood up for his Saviour boldly.

It made a great stir among the Jews. They brought the man to the Pharisees, who questioned him, and again he told the simple truth. This healing was on the sabbath. On this ground the Pharisees condemned Jesus. He must be a sinner, they said, because he does not keep the sabbath. But some said: "How can a sinner do such miracles?" The man said: "He is a prophet." The Pharisees now took a new tack. They will not believe that this *is* the man that was born blind. They call the parents. They are questioned. They seem afraid. But they say, "This is our son, and he was born blind;" for the rest, they said, "He is of age; ask him." They were afraid the rulers would cast them out of the popular church. Again the man is interviewed. They say: "Give God the praise: we know this man is a sinner." The man said he did not know about Jesus being a sinner, but "One thing I know: whereas I was blind, now I see."

This was a blessed assurance. They could not take his experience from him. That made him bold, and he defended Jesus, though knowing so little about him. And they excommunicated him—a good thing for him. Afterward Jesus met him, and revealed himself more fully, and the man confessed him and worshipped him.

This lesson, in spirit, is a revelation of the experience of many when the Lord opens the eyes of their understanding. Here, as usual, the natural is the picture of the spiritual. Oh! that we all may be as true to Christ as was that man—willing to confess him by word and action.

SABBATH TRACT.

THE article on the Sabbath which appeared in the HOPE of Aug. 15, was prepared by request, and it has been made into a 16-page tract. Price ten cents a dozen postpaid. Keep the silent workers busy.—EDITOR.

THE ATONEMENT.

The revised ATONEMENT is complete. Besides many minor changes made, a new section on "The Burnt Offering," and a chapter on the "Object of the Judgment," have been added. Size, 96 pages. Price, single copy, ten cents; six copies, fifty cents.—EDITOR.

EDITOR'S APPOINTMENTS.

Mar. 5, Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

Mar. 12, Open for special arrangement.

Mar. 19, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Mar. 24, Brown City, Mich., 7:30 p. m. at the home of John Vannest.

Mar. 25, and 26, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Those in the several localities seeing this, please tell others.—EDITOR.

THE SCAPEGOAT.

Who is Antitype of Azazel, the escaping goat of Leviticus xvi. 8-10, margin?

THE revelation of God to man from Gen. iv. 4 to Rom. xii. 1, seems to picture a series of deaths, or sacrifices, which bring mankind into at-one-ment with himself, and restores the communion and intimacy broken by disobedience.—Gen. iii. 8-24; Rev. xxii. 4.

God chooses to teach us this great and eternal purpose of restoring fallen man, by the type, or object-lesson, of the nation (Israel) being cleansed and reconciled to himself on one great day of Atonement, as set forth in detail in Lev. xvi. This is accomplished by a series of animal deaths, illustrating the God-given principle that without the shedding of blood there is no remission, or blotting out, of sin.—Gen iii. 21; Heb. ix. 22.

Among the sacrifices necessary for this complete work, we find one, in verses 5 to 10, that is unique in character, insomuch as it is a *double* creature devoted to God. The people paid from the public treasury for two goats, and presented them at the door of the tabernacle. They represented the people, and were the *special* sacrifice for the people's sins.—Vs. 5, 15, 16.

The Jewish Talmud says that "Both goats must be exactly alike in color, stature and age,—in fact, *twin* goats, for they two are one offering." One half of this offering dies, and the other half escapes death; one half suffers the penalty of sin, and the other half by a strange allotment of God came forth living, to a renewed life, thus bearing away the penalty of sin and making it void. One goat is slain *early* in the atonement day, and one goat is set free with its devoted life restored to it at the *end* of the day.

What means this difference? No animal devoted to sacrifice has before escaped with its life from the court wherein death reigns; why, then, is there *now* one to come forth with its "devoted" (forfeited, Lev. xxvii. 29) life restored to it? What is the *spiritual* meaning?

Most Christians concede that the slain goat represents Jesus Christ, the Head, including also his body, the devoted church (ecclesia) of God, consecrated to death of self, filling up the measure ("that which is behind,"—Col. i. 24) of his sufferings. They also acknowledge Jesus Christ to be the "Scapegoat," (Isa. liii. 6; Jno. i. 29), but deny any part of that work to his body, the church. Now if the one goat represents Jesus and his church in any sense, both goats must do so, as both are one offering (ver. 5.) and whatever is offered to God cannot be taken away from him, nor put to other use.—Lev. xxvii. 28, 29. Which part of the church then *might* be the antitype of the escaping goat?

May God open our eyes to the truth, for the end of the age is upon us!

The church has always been composed of two parts, "the quick and the dead," (1. Pet. iv. 5; Rom. xiv. 7-9), and "the gates of hades [the grave] *shall not prevail* against it" at any time. Some of its members must live until he comes, else the grave would prevail; therefore, at the very end of the world's great atonement day, the church will

still be composed of two classes—one part which has fallen asleep,—suffered Adam's penalty,—and the "quick," or living ones, that remain over unto the coming of Jesus near the end of the antitypical atonement day. These will escape death (1. Thess. iv. 15–17.) as did Azazel, and come forth to a new life,—a life of union with the Head, upon which "was laid the iniquities of us all," (Isa. liii. 6.) and we, his body, will, with him, bear away the transgressions of the people in the regeneration of the whole world.

Does the escaping goat typify this happy class? In many points it seems to do so. May God give us eye-salve!

The Jewish writers tell us that at early dawn the priest, placing one of the goats on his right and the other on his left, took his station by the altar, and cast into a box two pieces of gold, exactly alike, inscribed, the one with the words "for Jehovah," and the other "Azazel," which, being translated, is "the averter," (one who wards off evil) "the escaping one," "the completely separated one."

After having well-shaken the coins, he put both his hands together into the box, and without looking, took up a "lot" in each hand, (Prov. xvi. 33), which he placed on the head of the goats as they stood on his right and left side, and so *God* decided their lot.

Thus it is also according to *his* will that we fall asleep, or remain alive unto the coming out of our High Priest.

Now it is plain that the church requires *two* creatures to fully represent it, as part are faithful unto death, and part are faithful unto His coming, when they shall escape death by receiving new life and entering a land of complete separation from sin and its effects.—Lev. xvi. 22, margin.

The atonement was made with the *shed blood* of the first goat, (vs. 15, 16), and with the *living body* of the second goat.—Verses 9, 10. The blood of the first brings forgiveness of sins, and the escaped life of the second averts the curse of sin, or the penalty.

In the past age, the penalty of Adam's transgression has been exacted of all, innocent or guilty, (Rom. v. 14); in the coming age, a man can live for the age if he doeth righteously, and can only die for his own sin.—Jer. xxxi. 30. Life will have escaped death.

The two goats seem to make clear the two parts of the complete church—the dead to be resurrected, and the living to be translated, or changed. Jesus Christ was Head of both goats, for "he died, and rose and revived, that he might be Lord of both the dead and the living."—Rom. xiv. 9. By his death, we have been reconciled to God, (slain goat); by his life we shall be saved, (escaped goat).—Rom. v. 9, 10.

The twin goats were two halves of a complete whole sacrifice, as in Lev. xiv. 4–7, 49–53. No victim ever escaped the sacrificial knife of the priest save "the scapegoat" and "the bird," both bearing the seal of God, (Rev. vii. 2,3)—one the golden "lot," and the other the blood. (gold is thought to be a symbol of divine nature, or life.)

Great and undue stress is often laid on the fact that the *sins* of the people were laid on his head, and he was sent away with them "into the land of separation;" and some think that makes the scapegoat unclean, and condemned in the eyes of God and man, and that therefore he must represent some sin-polluted thing, such as the degenerate church, or Babylon, or even a lower class. Let us look fairly at this objection. First, we must admit that the sins he bore were sins that had already been blotted out by the blood, and were therefore covered, atoned for, and forgiven. With the shedding of the blood of his companion came remission and reconciliation.—Verses 15–20. Israel had now received pardon for his transgressions, but the penalty of Adam's original sin

(death) remained to be lifted and carried away, "out of sight, out of mind," even as God says in Isa. xliii. 25; xxxviii. 17; Psa. ciii. 12; Jer. l. 20. This the scapegoat does in type, and the elect church, Head and body united, will do in reality, by the regeneration of the world in the incoming age.

We must also remember that Jesus is the Head of the scapegoat, and on the head was laid all the sins of all the people.—Ver. 21. He was the great sin-bearer, as well as the great sacrifice for sin. He was made sin (or Sin-Bearer) for us.—2. Cor. v. 21; 1. Pet. ii. 24. Was he thereby unclean, or to be condemned? No one will say so. Why then is the scapegoat less worthy of approval than its slain fellow? The two goats were devoted to one purpose, to cleanse, and reconcile the people to God; and who shall accomplish that but Christ and his body? John said, "Behold the Lamb of God, who taketh away the sin of the world." The high priest could say, Behold the escaping goat,—Azazel,—the averter,—that taketh away the sins of the people. Both goats are types of the Christ, the Anointed One, but the full, complete Christ must be united, head and body, in the life that is life indeed. The Lamb of God and his wife must be made one (Rev. xix. 6, 7) before the world's regeneration begins. The second goat, by escaping, changes its condition of life; even so does the church, "who are living and *left over* unto the arrival of the Lord," for they shall be "caught away in clouds to meet the Lord into air."—1. Thess. iv. 17, Rotherham.

The liberation of the living goat was the last of the sin-offerings, and was the only part witnessed by the people; and we can well imagine how rejoiced they would be to see "the Averter" on his way, and they no longer under the wrath of God. Antitypically, our faith is that the last stage of the church will realize, that is, *fulfill*, Jesus' words in John xiv. 12 and Matt. xxi. 21, and the world will be ready to rejoice at the incoming of a new and better order of things. "Behold a new thing I will do in the earth, for *this* people have I formed for myself, and they shall show forth my praise."—Isa. xliii. 18-21.

When "Saviours shall come up on Mount Zion to judge the Mount of Esau, and the kingdom shall be the Lord's," (Obad. xxi.; 1. Cor. vi. 2) then shall begin a rejoicing in the new life of the new age, and the nations will see and rejoice with them, as did the waiting nation of Israel at the door of the tabernacle when the escaping goat was led forth and its restored life was to them a pledge of God that their sins were pardoned, and the penalty carried away into a land of complete separation.

Dear saints scattered abroad, do you realize that *sometime* SOMEONE will claim Jesus' promise that he gave at the grave of Lazarus, "Whosoever liveth and believeth in me shall never die?"—John xi. 26. Are we that one? May God give us faith, as it pleaseth him, for we are in the time of the loosing of the "scapegoat." "He who believes, even though he die, yet shall he live again," (because of the blood of the slain goat), but if ye "are *living* and believe in me, ye shall not die," (because ye are part of the escaping goat.) "Dost thou believe this?" In Christian fellowship, E. P. BUVINGER.

REMARKS.—In a letter. the above writer says: "I inclose you a few thoughts on the Scapegoat. * * I know they are not just according to your ideas of it, but I know also that you will look fairly at the whole matter, and that you want the truth, the whole truth, and nothing but the truth; and so do I. Unless there is something radically wrong with my ideas, do not oppose them severely, but look at the thought leisurely and prayerfully. * * Your readers may find in it food for thought."

I give the article in full for the consideration of our readers, and have no desire to oppose it "severely." But it seems best to call attention to some things. I will ask the readers to look again at my position as given in DAY DAWN, MOSES AND CHRIST, and the ATONEMENT. I do not claim to be infallible. I like the spirit of the above writer; but there are some things not clear to me in the position taken.

1. It is doubtless true that "most Christians concede that the slain goat represents Jesus Christ;" but I was not aware that they include his body, the church, in the antitype. Do not many regard the slain goat as a type of Jesus in his death, and the scapegoat as a type of Jesus in his resurrection? For my own part, I cannot see that the slain goat represented Jesus at all, because his personal sacrifice seems to have been foreshadowed by the death of the bullock, the leading sacrifice of the atonement day. Why is the sacrifice of the bullock overlooked? and also that the Lord's goat *followed* the bullock in every particular—just as the church is to follow Christ?

2. As the slain goat was "for the Lord," is it not evident that the one for Azazel (the Scapegoat) was *not* for the Lord? But are not those alive at the end of the age "for the Lord" as truly as those who fall asleep during the age?

3. It is not clear to me that the mere physical death of Jesus and the church is the antitype of the death of the bullock and the goat. The world, as truly as the church, die the natural death. Using the words of the above writer, Jesus and the church were "consecrated to the death of self." Paul says: "In that he died, he died unto *sin*."—Rom. vi. 10. The next verse shows that we are to do the same. If any are to escape physical death, at the end of the age, it surely will not be those who have not followed the Lord in sacrifice. "The crucifixion of the flesh," in the New Testament sense, does not mean physical death.

4. Though all believers were to die the natural death, it does not appear to me that "the gates of hades" would prevail against the church. If so, it has been so of the great majority. But those who have slept in Jesus have not died out of the church. The church never dies, and no power can separate us from the love of God in Christ.

5. It appears evident to me that "they shall never perish," and all such promises apply to all believers alike;—that the life which Jesus gives is not a perpetuation of the life of the body, but is the spiritual life of the inward man; and "though our outward man perish, the inward man is renewed day by day."—2. Cor. iv. 16. "He that believeth on the Son *hath* everlasting life;" "*is* passed from death unto life."—John iii. 36; v. 24; 1. John iii. 14.

6. If Christ was the Head of the Scapegoat, how is it that Christ bore our sins to the tree so *early* in the atonement day, and the sins were laid on the head of the Scapegoat at the *end* of the atonement day?

7. It does not seem that the Scapegoat going into the wilderness could well be a type of the saints ascending to meet the Lord. It went in the wrong direction—away from God, as manifested in the typical tabernacle.

8. I am glad we agree in so much concerning the future of the saints and the salvation of the world. And if it be the Lord's plan to consummate the Christian's hope in the way the writer expects, it can be done as well with my view of the Scapegoat as with the other. There is simply a difference of opinion concerning the application of that type; and I am glad we can differ in goodwill, and keep the unity of the Spirit in the bond of peace.—EDITOR.

DID *your* subscription expire with 1898? If so, help us by renewing now.

EXTRACTS FROM LETTERS.

God Not Limited.

INCLOSED you will find $3.00. Please send me last year's HOPE, bound, and apply the remainder on my subscription. I should have renewed long ago, but have neglected it. I could not think of letting the HOPE stop. I am doing what I can to spread its teachings. Some think it is a very dangerous doctrine; some that a future opportunity for salvation is impossible. But God is not limited.

When I see your appointments in the HOPE, I think what a pleasure it would be to meet with you and the brethren. I hope some day to spend a few days with you. Yours in the faith of the Lord's final triumph.

SMITHFIELD, KY. A. P.

In Need of God's Help.

I HOPE you will excuse us for not writing sooner. We have many cares and anxieties in this life. We enjoy the HOPE, and our trust is in the living God, who doeth all things well.

I send the paper to a neighbor. She too likes to read them. I have not seen any of Bro. Chase's writings lately. We think well of him.

It is impossible for us to pay anything on the paper now. If you continue to send it, we will try to send something as soon as possible. That God will bless you in the work is our prayer. We are thankful for the good seed sown. If ever we need God's help, it is now. There is so much sorrow and trouble all around us. Much we need his tender care.

From a brother and sister in Christ.

SKOWHEGAN, ME. S. W. C.

Good Samaritan Work.

I NOW send you a dollar in part payment on my subscription. You have been very kind to send it so long. My long silence savors of ingratitude, but the Father knows that my heart is full of love and gratitude for your kindness. It has often caused me pain that I could not do something for you, and, through you, for the cause of Christ. You have been to me as the Good Samaritan. You found me suffering and wounded, and passed by the priests and Levites of sectarianism. By your writings you poured the oil of love and kindness into my wounded heart, and helped me to understand God's plans as no other ever did. I have the DAY DAWN, MOSES AND CHRIST, PERFECT DAY, and ATONEMENT, and through them I am daily growing stronger in love and the knowledge of the truth as it is in Christ Jesus. I am alone in the faith here, but I often feel that Jesus is walking with me in the furnace of persecution; and I realize that the servant is not greater than his Lord.

Send me the HOPE still if you can. I believe God will reward you.

OLNEY, TEXAS. H. C. W.

Our Calling and Hope.

WE are brothers, not by the will of the flesh, but by the will of God, in whom we trust, yea, live, move, and have our being, in this earth life, and in the divine life, to which he has called us, through the power of his Spirit. He has called us for his own wise purpose, to complete the body of Christ, which will in due time subdue all things to God, who will be all in all. Glorious calling! The filling full of our boundless hope! I thank him for calling me to a knowledge of these great truths, which gives such sweet peace.

My prayer is that God will keep me humble, and enable me to add to my faith the seven Christian graces, that I may not be barren or unfruitful, or, as Paul says, a castaway. I trust that he will complete that which he has begun in me, to the glory of his name.

I have been telling these things to the people here, and there is an opening now for me, as I am requested to proclaim these things, and I am prepar-

ing to do so. Pray for me, that God may stand by me, and that much good may be done. W. J. B.

ST. HILAIRE, MINN.

The Spirit's Work.

YES, I would like to have the HOPE, but I am not able to pay. Have had no money for ten years. I cannot find words to express my gratitude to you for sending it to me so long without pay. If I had the money I would send it. Like the gospel, the HOPE has come without money and without price. It has been a lamp to my feet, clearing up a great many dark sayings. It has been a great help to me concerning the Spirit and its office—what it did at Pentecost, what it is doing in the world, and what it is going to do in the world to come. It is the Spirit that must do the work. Blessed is he that keepeth the Lord's garment — righteousness. Christ says, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Oh! thou root and offspring of David, thou bright and morning star, give us thy Holy Spirit to enlighten our darkness during our earthly pilgrimage, until we are ushered into the eternal day.

WAYLAND, MICH. E. S.

Trusting God's Care.

I SEND you a dollar to renew my subscription for the HOPE. Though not seeing everything as you do, I rejoice to see that there is hope for the whole of Adam's race, and I love to think that God is able to fully accomplish all that he undertook to do. There are many beautiful truths brought out which show that God is overruling all things to carry out his own great and grand purposes in bringing man into his own image. It is a great comfort to me that I can safely commit all into his hands, feeling that all are the objects of his loving care.

May the Lord bless you and help to do the work he has given you to do.

CLARK LAKE, MICH. L. R.

God is Faithful.

INCLOSED find money for our renewal, and send the HOPE to——— ———.

There is a great deal of sickness here. Death roll is very long daily. La Grippe seems to be one of the pestilences of the last days. It makes us think of the destroyer that went through the land of Egypt the last night Israel was in it. Praise the Lord! some are to be passed over. — 1. Thess. iv. 17; 1. Cor. xv. 51. We expect to be among the number. Of course, some will say, "Others before you expected the same, and are now dead." No doubt; and millions of prayers were, we believe, never answered; but we still believe the promise: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it *shall* be done unto you." God promised Canaan to Israel, but two, only, of all that left Egypt, got there. Nevertheless, Canaan was sure, and God was faithful. "He abideth faithful." In Christian love,

PITTSBURG, PA. W. I. M.

REMARKS.—There is no room to doubt the faithfulness of God. What he has promised on certain conditions he is able and willing to perform. If our expectations are in harmony with his purpose, they will be realized. But where our hope is based upon inferences as to the fulfillment of types, it seems well to be cautious—not too strong in our expectations.

It occurs to me that much depends on a correct view of the nature and life that Jesus imparts. If the life which is life indeed pertains to the inner man, which is renewed day by day, even though the outward man perish, then the dissolution of the outward man may not be at all out of harmony with the passing over of the saints to be with Christ; and the promise that "they

shall never perish" is not invalid even in the case of those who have slept in Jesus.

Another suggestion: As the destroying angel passed over all Israel, and destroyed only the firstborn of Egypt, it occurs to me that this was a type or foregleam of the destruction of the heads or rulers of the world. As only the firstborn of Egypt were slain, it would appear that only the firstborn of Israel were saved by the blood in that night. The firstborn in either case were the rulers. Is there no danger in making the physical type the exact pattern of the spiritual? Is not the relation between type and antitype the same as the relation between the physical and the spiritual? If so, should we expect physical salvation because that obtained in the type? I give these thoughts as suggestions. The Lord will have his way, and I am willing he should. But it is important to know the Lord's will and way.

—EDITOR.

Following Jesus.

I AM in receipt of the January numbers of your paper, and am reminded that I am indebted to you for my paper, for the past. You may think I have forgotten you or lost my interest in the HOPE, but not so. Although other papers come to my desk that are highly appreciated, yet none come so much like a helpful friend as THE WORLD'S HOPE. It has given me strength in weakness, comfort in sadness, and has helped me to see the Father's hand in affliction, and to remember his word: "Whom he loveth he chastens, and scourgeth every son whom he receiveth."

Your article, entitled "Christian Living," (Jan. 15,) in which you emphasize the Christian duty to follow Christ, reproduce his virtues, and like him, go about doing good, brings to mind an incident that occurred in our church, a short time ago. Our pastor, a young man, noble in character and life, and very zealous for the cause of Christ, asked his members to remain after service, as he wished to talk to them. The subject of his conversation was as follows: He said he had resolved to take as a life pledge that whatever he was about to do, he would ask himself, Would Jesus do, or have done this? He then asked his members how many were willing to do the same. There seemed to be almost as many varieties of opinion, as there were individuals. Some claimed, and rightly so, that it would be nothing different from what they had already vowed to do; others, that they would make no vows they realized they could not keep. The service finally closed with almost all present engaging in a short prayer for renewed strength and courage to follow Christ.

To sow beside all waters, or adapt the truth to every mind, sometimes seems difficult, but there are many ways; and it appeared evident to me that Bro. S. had done more to show the Christian duty of following Christ, than by preaching many sermons. You no doubt are familiar with the Missionary Exercise entitled, America Sending the Light. I have sometimes thought how much more beautiful it would be if pictured from an individual standpoint; if everyone who has accepted Christ as their personal Saviour, would so let their light shine, that all with whom they meet, who are in darkness, and perhaps moral degradation, would be constrained to accept of the true Light that lighteth every man, (John i. 9), or that is to give life and light to every man that cometh into the world.

Are we doing all that we ought to do? Are we giving freely of that which God has given us, for the welfare of man? This is a solemn question to everyone. I am greatly blessed; but am I a blessing? Is the desire to be a blessing the ruling desire of my life?

I must now beg your pardon for my long delay in remitting my subscription for 1898. I now send you $1.25. Continue the HOPE to my address, and I will send the remainder due you at some other time: for I believe "the Lord is my Shepherd; I shall not want."

DECKER'S PT., PA. A. M.

Bound Volume 1898 now ready, $1.15.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 17., No. 6. ALMONT, MICH., MARCH 15., 1899. $1.00 a year.

BIBLE PROGRESSION.

[Substance of a discourse delivered by the Editor of the HOPE at a Congress of Religions in Lapeer, Mich., March 2, 1899.]

IT seems appropriate in a Congress of Religions in this country that there should be some recognition of the Christian Bible.

[Then was read the first eighteen verses of the fourth gospel.]

I here confess my faith in the Christ of the Bible. Others may regard him as a mere man; I believe him to be both divine and human. Others may think of him simply as a good Example; to me he is that and more—an all-competent Life-giver and Saviour.

I am to speak of the Bible. I am not here to say aught against any of the so-called "Sacred Books" of the Orient. No doubt there is much good in them; but from all I can learn, our Bible is unique in several particulars. All speak of goodness and its reward—however crude the apprehension of them may be. Christianity alone makes ample provision for the salvation of sinners—and all have sinned. Some have claimed that the Oriental Bibles emphasize the Fatherhood of God and the Brotherhood of man; but I heard this denied, in the World's Parliament of Religions, in Chicago, in the hearing of the representatives of Buddha, Brahma, and others, who were challenged to find a single passage in all their Sacred Books teaching that doctrine; and no answer was made. The speaker said he was glad they believed the doctrine, but claimed that they learned it where they had learned to speak English—a result of the influx of western civilization. The Oriental doctrine of transmigration of souls — according to which men and women may be born beasts next time, and woman's best hope is to be born a man—is not at all consistent with the Christian doctrine of the Fatherhood of God. Why are the nations where the gospel of Christ is preached the most advanced in general knowledge and civilization? If any class of people ought specially to rejoice in the influence of the Christian religion, it is woman. Christ has liberated and enfranchised her. She has the same right to use her God-given

powers as man has to use his—both being one in Christ.

But, however good and important other sacred writings may be, I have not learned that they contain the elements of a Progressive Science, as found in the Christian Bible. Of this Bible Progression I am to speak. Before looking for another Bible, it is well to know what the old one teaches.

The supreme truth expressed in the Bible is that "God is love." The supreme purpose of God is to be known. To be intelligently loved and obeyed he must be known; and he is revealed according to a Bible plan.

The Bible contains a system of truth which is progressive in character, and adapted to the necessities and growing capacities of mankind through the ages of its development. This progression and adaptation stamp it as a revelation from God. Being in large measure prophetic, anticipating and providing for man's advancement, the claim is not satisfactory that the Bible is merely the outgrowth of the native religious thought of a nation or of mankind, and not a revelation from God. The spiritual truth is the *cause* of man's growth, not the *result* of it.

But the truth being a revelation from God does not shut out the true idea of its evolution. Growth is evolution; but a thing must exist before it can grow. God has revealed grand things beforehand as in germ, or in seed form,—the later developments being in the former revelations as the mighty oak in the acorn. According to the Bible, the race of man was first created in one man, Adam, but from him as the seed, the race is continually coming by evolution, the law of generation. The race was created in seed form; the truth was revealed in seed form; and both are developed afterward, which is evolution. The race is a unit, and the revealed truth is a unit, both adapted to each other in the order of their growth. Hence man's true progress, individually and nationally, is along the line of Bible truth, and its promulgation.

"Milk for babes, and strong meat for them that are of full age!" illustrates the principle of growth and adaptation. From the lower upward, first the external and then the deeper, first the natural (or rather, physical) and afterward the spiritual, is God's order for mankind, and for the truth—man's spiritual food. "Man shall not live by bread alone, but by every word of God."—Matt. iv. 4.

The Bible does not treat of what is commonly called Science, but reveals the Science of spiritual things, or Christology. It is God's word, because, as a Science, it reveals Christ, the living Word (Rev. xix. 13)—called the Word because he is the manifestation of the Father, for the enlightenment and salvation of man. Christ is the Golden Thread of the whole book, the *Spirit* of the word from beginning to end.—2. Cor. iii. 17. Not to find Christ in the Bible is to read it almost in vain. In all the ages of redemption, the truth as it is in Christ is as a stream from the eternal Fountain, proving that "the mercy of the Lord endureth forever," and, in its success, as his "arm" made bare in the eyes of all the nations, until

"all the ends of the earth shall see the salvation of God."—Isa. lii. 10.

Much of the Bible teaching is by a pictorial method, earthly objects being used to represent historical and spiritual things. The pictorial method is useful for its brevity. The history of the four great monarchies of the old world—Babylon, Medo-Persia, Grecia and Rome—could not be more concisely given than by the man's image of Daniel ii., and the four savage beasts of Daniel vii.,—the former representing monarchial governments from the standpoint of a great king, and the latter, from the standpoint of God's suffering people. The movement away from monarchy toward government by the people could not be better expressed than by the feet of the image being of iron and clay, partly strong and partly brittle. And the success of God's kingdom in destroying those human kingdoms, could not be more clearly and briefly shown than by the work of the 'stone' and the 'fire' which break and consume them. We, of course, ought not to expect a literal stone to break a symbolic man, nor a literal fire to consume symbolic beasts. God's kingdom (as above) is called a stone, and "Our God is a consuming fire."—Heb. xii. 29.

The pictorial method is very common in the teaching of Jesus, both in his parables and his miracles. That which made some of his sayings dark, became, when explained, the illustration. Often his words are a deep mine of truth, not seen by the superficial reader. He spoke of himself as 'light' for mankind, 'bread' for the hungry, 'water' for the thirsty, and 'rest' for the weary. He sometimes used the terms 'flesh' and 'blood' in the same way, and staggered many of the Jewish literalists by saying: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."—John vi. 53. Afterward he explained by saying: "It is the *spirit* that giveth life; the *flesh* profiteth nothing; the words that I speak unto you are spirit and life."—Ver. 63. That is, he was to be understood in a spiritual sense; but spiritual things can be discerned only by spiritual persons.—1. Cor. ii. 14.

To the woman at Jacob's well, Jesus spoke of "living water," and of its being "a well of water," in believers, "springing up into everlasting life."—John iv. 10-14. This "*well* of water" should be a key to what is meant by the "*river* of the water of life," of which the nations are to drink.—Rev. xxii. 1, 17. It is not literal water, and the life that Christ gives is not the natural or animal life, but the spiritual, pertaining to the inner man. He said: "I give unto them eternal life; and they shall never perish."—John x. 28. The outward man perishes, but the inward man, fed by incorruptible bread, is renewed day by day.—2. Cor. iv. 16.

In the light of the New Testament teaching, if Jesus was not more than man, he was not a good man. As well deny that he ever existed, as to deny his claim to be "the only begotten Son of God," and the life and light of men.

The pictorial method of teaching is used also in Moses' writings; and Jesus endorsed Moses. On account of the allegories, types and shad-

ows, Jesus could say: "Moses wrote of me," (John v. 47) though literally he said nothing about him. In 2. Cor. iii., Paul speaks of the double meaning of Moses' writings. He calls the external, or historical, the 'letter,' and the deeper meaning, the 'spirit,' and says: "Now the Lord is that Spirit." See also 1. Cor. x. 1-11. In the light of this principle, we may understand the sabbatic system, the sacrifices, the blood, and all the typical offerings of the atonement day. They were mainly the shadow of the "better sacrifices" of Jesus and his followers, and of the spiritual rest which he gives them.—Heb. iv. 1-9; ix. 23.

When the risen Jesus "opened the Scriptures" of "Moses and the prophets," the disciples' hearts were made to burn.—Luke xxiv. 27-32. The effect is the same on modern disciples when they see the spiritual depth and gospel breadth of those Scriptures.

There are three steps in the Bible plan, illustrated by the three apartments in the Mosaic tabernacle, being three steps in the typical way to God, which correspond with individual experience. Every person coming to God has three steps or degrees of life: (1) Each one is born in a condition of innocence. In that state there is no real guilt though law may be violated and disaster follow. Sin is not imputed where there is no law, or where knowledge is impossible. We do not blame an innocent child, though by some unfortunate act it may injure itself or others. (2) When the child passes "the line of accountability," he comes under law, and is guilty when he violates it. In that state, when people do right, it is usually from fear of penalty, human or divine. Perhaps many professed Christians are in that state. (3) He is raised by the regenerating power of Christ above law. He is then moved to right-doing from love, not fear of punishment. This is salvation. How many are fully saved?

These three states, both individually and dispensationally, are: (1) Without law: (2) Under law; and (3) Above law. The state of innocence in the individual corresponds with the world's infancy, from Adam to Moses, of which period Paul said: "Until the law sin was in the world: but sin is not imputed when there is no law."—Rom. v. 13. Of the next, the legal, dispensation, the apostle said: "The law was added because of transgression," (Gal. iii. 19), by it came the knowledge of sin, and men became guilty.—Rom. iii. 19, 20. The law was a schoolmaster both by condemning sin and pointing the sinner to Christ for salvation.—Gal. iii. 24.

Contrasting the last step with the next, the law with the gospel, it is said: "The law was given by Moses, but grace and truth came by Jesus Christ."—John i. 17. And salvation from sin—both pardon and cleansing—is by the application of God's grace, or loving favor.—Rom. i. 16; iii. 24; Gal. iii. 24-27; Eph. ii. 8-10. The saved are no longer under law, having been raised by or in Christ.—Rom. vi. 14. These three steps are an important element of Bible Progression.

The Bible plan spans three worlds and includes a succession of ages. It is a plan both of revelation and salvation. The three worlds are

mentioned by Peter as three distinct "heavens and earth:" (1) From Adam to the flood, when the old world perished: (2) From the flood to the second coming of Christ, when the present world ends in a scene of judgments, represented by fire: (3) The new heavens and earth where righteousness shall dwell: elsewhere called the "world without end."—Isa. xlv. 17. All three worlds pertain to this planet, and are the basis for all the ages, through which the truth is gradually developed, first, in type, second, in prophecy, third, in fulfillment. The Bible is not a conglomeration, but a science. Each age is a step in the plan, and each step is higher than the preceding one. God's plan never fails. The work designed for each age is sure to be done.—Isa. xiv. 24, 27; xlvi. 9-11.

There may have been but one age in the first world. The second is divided into three ages, the Patriarchal, Jewish and Gospel. The third world includes all "the ages to come," (Eph. ii. 7), the first of which is the millennium, or the thousand years' reign of Revelation xx. How many ages there will be is not stated. God's plan is not limited.

For an illustration of our subject let us trace from the picture to the fulfillment the statement in Genesis iii. 15: "It [the seed of the woman] shall bruise thy head, and thou [the serpent] shalt bruise his heel." The speaker is God. It was spoken, not to the woman, but to the enemy. It was a threatening, not a promise. The language is a pictorial prophecy. Here is the plan of God in seed form, like a mighty oak in an acorn. Here are the germs of two mysteries: "the mystery of iniquity," based on the serpent, and "the mystery of godliness," based on Christ. The picture is that of a man with his heel on the serpent's head. How expressive! It means death to the serpent,—no less than the utter destruction of what it represents—the works of the devil. "For this purpose the Son of God was manifested."—1. John iii. 8. In the picture we see the Conqueror, the foe, the conflict, and the final victory. The enemy is mighty, resists terribly, and dies hard, bruising the Conqueror's heel, but he must, he *must*, die. Christ is stronger than the devil. Error and sin are finite; truth and right are infinite, and must win. The result will be everlasting righteousness and peace. Sin and death will be no more.—Rev. xxi. 3-5.

But, though meaning so much, it was not understood at first. The light was dim; but it gave a ray of hope. The threatening was the gospel negatively stated—blessing for man implied in the destruction of his enemy. The dimness of the light was such that the Bible speaks of but three men of faith—Abel, Enoch and Noah—before the flood.—Heb. xi. The masses had neither the gospel nor the written law to guide them; hence the unchecked tendency of the animal nature brought upon them a terrible destruction. One important point was gained, however, by that dark experience: man's native weakness was proved; left to himself he sinks; he needs help from above himself. Christ alone can save him.

The conditions of the Patriarchal age, which followed, were similar to those before the flood, showing that punishment does not make men good. There was progress in the development of the two mysteries. The serpent spirit was manifest in Babel-building. The Lord had said: "Replenish the earth," which required going abroad, but they proposed to stay together, and to reach heaven by a way of their own. But the result was confusion of tongues and scattering. Babel was the promise of the coming Babylon.

In that age, two thousand years after the threatening, the promise was given to Abraham: "In thy seed shall all nations of the earth be

blessed." The light has increased. The gospel has taken the form of a promise, instead of a threatening. The promise, or God's covenant of blessing for all nations, never goes back of Abraham.—Gal. iii. 16-18. But only a few besides the father of the faithful were in the light, which as yet was but dim. The number of the children of faith had increased, but the masses were yet in darkness, and Sodom, and other cities, are given as examples of unrestrained animal life, which leads to destruction. Without law death reigned, though sin was not imputed.—Rom. v. 13, 14. As Babel was the basis of the coming Babylon, so God's covenant was the basis of the coming Jerusalem.

God's covenant had two parts: (1) that Abraham should have a seed; (2) that the seed should bless all nations. The seed must be developed first, and the work of the seed in blessing the nations done afterward.

The Patriarchal age ended, and the nation of Israel was organized, at the death of Jacob, in Egypt.—Gen. xlix; Deut. xxvi. 5. In the Jewish age the mystery of iniquity, the serpent spirit, developed Babylon, and on the Lord's side, Jerusalem was built. But Babylon ruled the world. Even Israel and Jerusalem were made subject. But in that age the light increased. The law was given; the prophecies of the coming One were spoken, even the place of his birth, the time of his manifestation, and of his death, being foretold; and the number of the men of faith increased. But, as compared with the later light, little was really known of God's plan to enlighten and bless the world. Only the fleshly seed of Abraham was developed in the tribes of Israel, and they were but a type of the true seed. God chose that nation, and gave them his word, (Rom. iii. 2) so far as then revealed; but, though trained under the best law, they were guilty of the greatest wrong—the murder of Jesus. (The law is the strength of sin.—1. Cor. xv. 56.) Only a few out of the many were prepared to hear the voice of the good Shepherd when he came, and they became the nucleus of the gospel church.

While the law was not given to make men righteous, nor to give life (Gal. iii. 21), it was proved important by condemning sin, and pointing the sinner to Christ.—Rom. iii. 19-31; Gal. iii. 22-26.

The basis of the Gospel dispensation is the fact that Christ took our nature to condemn sin and save sinners. His work was symbolized in his baptism, and realized in his death and resurrection, which is the gospel to be preached.—1. Cor. xv. 1-4.

The commission of Jesus during his earthly ministry was limited to the house of Israel.—Matt. x. 5-7. That period was the harvest of the old age and the dawn of the new. The daylight of the new was marked by the resurrection of Christ and the pentecostal baptism. Then the new commission—the gospel for every creature—came in force.

The light has greatly increased. By the Spirit of the truth the word is opened, and we see the spiritual substance of which the things of the old were shadows. God is now clearly revealed as a loving Father; and his people are no more called servants, but friends and sons.—John xv. 15; Rom. viii. 14-17; Gal. iv. 3-7. A clearer idea of sin and righteousness has prevailed (John xvi. 8-10); and wherever the gospel extends, wondrous improvements have come.

But we must not expect too much in this age. The world has not been converted. Multitudes have never heard the gospel. As before, the masses have gone down in darkness. And the supreme purpose of God not being seen, many devout souls have been tortured with hopelessness. A great mystic Babylon has been developed, which has ruled the nations, oppressed the saints, (Rev. xvii.) and kept the Book from

the people until this nineteenth century, "the time of the end;" but with the Book opened, a great increase of light has come.—Dan. xii. 4. The object of this dispensation is not to save the world, but to take out a people for the name of Christ (Acts xv. 14), to be the bride of the Lamb. They are the royal priesthood, chosen in Christ, and trained to rule with him.—2. Tim. ii. 12; Rev. ii. 26, 27. These, with their Head, are the real Seed of promise, which are to bless the nations.—Rom. ix. 8; Gal. iii. 16-29; iv. 28.

We cannot over-estimate the importance of present salvation. It is a great a thing to be saved from sin now as it ever can be. But in the light of the plan the Christian's hope is emphasized. He is not only to be saved, but to bless others.

We have taken a glance at the ages of preparation, and now stand at the dawn of the ages to come. The promised Seed developed and placed in power—what next? Peter says it is to be "the restitution of all things."—Acts iii. 21. It includes both the living and the dead. Ezek. xvi. 44-63. The double work of the Seed must be done—the serpent crushed and the nations blest. They shall remember and turn to the Lord.—Ps. xxii. 27, 28. His arm shall be made bare before them and they shall see his salvation.—Isa. lii. 10. All shall be made alive, and the issues from death belong to the God of salvation.—1. Cor. xv. 22; Ps. lxviii. 20. Even the terrible judgments will help them to learn righteousness and obtain the victory.—Isa. xxvi. 9; Zeph. iii. 8, 9; Rev. xv. 4; Matt. xii. 20. God will vindicate his own justice, wisdom, power and love.

Summary: The gospel was first seen as a threatening against man's enemy. In the Patriarchal age it was a double promise: (1) that Abraham (by miracle) should have a seed; (2) that it should bless all nations. In the Jewish age the fleshly or typical seed was developed. In the Gospel age the real Seed is perfected. And in the coming ages Satan will be crushed and the nations blessed.

The light of the early ages was very dim. That of the Jewish age was as the moon, reflected from the gospel sun, not then risen. The gospel church is "clothed with the sun, and with the moon under her feet."—Rev. xii. 1. She is above the shadowy ritual of Judaism. But there is further progression. In the future she will have no need of the sun, nor of the moon, for the glory of the Lord will be her light.—Rev. xxi. 23, 24.

The suspended earthly Israel is to be restored. Seeing her better future, the prophet says: "The light of the moon [Israel] shall be as the sun [church of the gospel age], and the light of the sun shall be sevenfold, as the light of seven days."—Isaiah xxx. 26. Seven here refers to perfect light, the glory of the Lord. How great will be their shining power. And the nations shall walk in the light; and the gloom of sin and death shall disappear.—Rev. xxi. 4; xxii. 2, 3.

The Bible begins with the creation, and the entrance of sin and death; and ends with the new creation, the perfect day, where sin and death shall be no more. The Bible is indeed a progressive Science—a grand revelation of God's character and his way of dealing with mankind. How important the development of the promised Seed! How great the calling and work and hope of the true Church! What a good destiny God has planned for the world! What an all-sufficient Saviour is Christ! Truly God is Love.

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CONTENTS.

BIBLE PROGRESSION 81
EDITORIAL ITEMS 88
EDITOR'S APPOINTMENTS 88
THE ATONEMENT 88
NOTES ON SUNDAY-SCHOOL LESSONS,
Christ the Good Shepherd, (Mar. 19) 89
Review, (Mar. 26) 90
The Raising of Lazarus, (Apr. 2) 91
THE SEED AND ITS RESULTS 92
SABBATH TRACT 94
EXTRACTS FROM LETTERS,
The Lord Will Provide 95
The Image of God 95
Preserved Blameless 96

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Mar. 24, Brown City, Mich., 7:30 p. m. at the home of Andrew Brown.

Mar. 25, and 26, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Apr. 2, Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Christ the Good Shepherd.—John x. 1-16.

(Lesson for March 19.)

GOLDEN TEXT.—I am the good shepherd: the good shepherd giveth his life for the sheep.—John x. 11.

INTRODUCTION. — We are asked to study the whole chapter. Suggested daily readings: M. John x. 1-16; Tu. John x. 11-18; W. John x. 19-31; Th. Ezek. xxxiv. 1-10; F. Ezek. xxxiv. 11-16; S. Ezek. xxxiv. 22-31; S. Psalm xxiii.

There is a contrast suggested between the Pharisees as bad shepherds, and Christ as the Good Shepherd. They, as the shepherds of God's flock, had proved their bad care by turning the man of our last lesson out of the fold. This fact probably suggested the discourse of the present lesson.

I. THE GOOD SHEPHERD AND HIS FLOCK.—Vs. 1-6. This is a parable, or, rather, an allegory. Jesus' hearers did not understand it—could not make the application.—Ver. 6. But in the light of the Word it is easy to apply it. It is based on things which were familiar to the people of that day. The sheepfolds of the East were not covered buildings, but mere inclosures surrounded by a wall of loose stones with thorn-bushes upon top, serving as a protection against the wolves. They were usually built on the sunny side of a hill, sheltered from the winds. The sheep were kept in at night for safety, the door being fastened, and guarded by a porter or watchman. In the morning, the shepherd came to take the sheep out to pasture, and the porter opened the door, to let the shepherd in. Anyone coming to steal the sheep would not think of coming in by the door, but would climb up or over some other way.

The sheepfold primarily represented Israel. The door, in this allegory, represents the right, the appointed way to enter upon the work of shepherding God's flock. Jesus proved himself to be the Heaven-sent Shepherd by coming at the right time, and in the way, foretold by the prophets, by having the true Shepherd spirit, and by doing the right work. The thieves and robbers were all who had come before him claiming to be the Messiah.—Ver. 8. (It might also apply to all false teachers or leaders.) They had no divine authority or power. They lacked the necessary qualities. They did not, and could not fulfill prophecy. "He that entereth by the door is the Shepherd." "To him the porter openeth." John the Baptist prepared the way for Christ, and the Holy Spirit brought him into the fold as the Shepherd.

The sheep at that time were those in the Jewish nation who had an ear to hear the truth which Jesus proclaimed. "The sheep hear his voice, and he leadeth them out." As the sheep were not to stay in the sheepfold, but to go out in the fields for pasture; so Christ led his true people out of the Jewish sheepfold into the green pastures of the gospel dispensation. Like the true eastern shepherds, Jesus *led* his sheep out. They followed him. They did not become his sheep by following, but they knew his voice and followed because they were his sheep. In coming to the Jews in his earthly ministry, Jesus' mission was not to make people his sheep, but to find his sheep—not to turn the chaff into wheat, but to separate the wheat from the chaff.

II. CHRIST THE DOOR OF THE SHEEP. Vs. 7-9. Christ is not only the Good Shepherd, coming in through the door, appointed for him; but he here changes the figure, and calls himself "the door of the sheep." He is the door into a new and better sheepfold for perfect safety; he is the way also to the green pastures and the still waters—peace and plenty.—Ps. xxiii. All who came before him, claiming to be the shepherd, were thieves and robbers, and whoever heard and followed them, were not the sheep. All, then or now, who come in-

to the Christ fold, are perfectly safe, and have freedom and abundant supply, under the Good Shepherd's tender care.

III. CONTRAST BETWEEN THE THIEF AND THE SHEPHERD.—Vs. 10–13. The thief has merely self-interest in view, hence comes to steal—to obtain what is not his own—to get something for nothing—and, caring nothing for the welfare of others, in order to gain his selfish ends, he will kill men that stand in his way, and destroy whatever he thinks hinders his success; but the good Shepherd, who owns the sheep, will put himself between them and all possible danger. He loves his sheep. He not only wants them to live, but he wants them to have more abundant life—to be stronger, to be richer in the things tending to enlargement and greater joy.

All who share the spirit and purpose of the Good Shepherd are included. They, as under-shepherds, care for the welfare of the flock, feeding the sheep and the lambs.—John xxi. 15–17; 1. Pet. v. 1-4. But the hireling, who has no personal interest in the flock, cares only for himself, and for his salary, and though the wolf may be ready to devour—or any other danger to the flock may exist—he will leave them to their fate, if he hears the "call" of a fatter position or an increased salary. "The hireling fleeth because he is a hireling, and careth not for the sheep." Jesus puts the thief and the hireling in the same category. The hireling serves only for pay. But all true shepherds give their life for the sheep.

IV. MUTUAL KNOWLEDGE OF SHEPHERD AND SHEEP.—Vs. 14, 15. The whole lesson is based on the fact that the shepherd knows the sheep, and the sheep know the shepherd. They hear his call; they know his voice; they trust fully; they love him dearly; he leads, and they follow. A stranger they will not follow; for his voice they do not know. The sheep detect the voice of thieves and robbers, and will not follow them. Jesus applies the truth: "I am the good shepherd, and know my sheep, and am known of mine." Jesus found his sheep among the many who were not his—who were as wheat among chaff. The primary work of Jesus was to find his own—not to save everybody then. "I pray not for the world."—John xvii. 9. The world was to be reached later on.—Ver. 21. The sheep of this lesson are those who had something in them which enabled them to know the Christ. They were drawn to him as the steel to the magnet. And Jesus put it on the same basis as that by which he knew the Father and the Father knew him. To know God is not a thing of theory. "He that loveth not knoweth not God."—1. John iv. 8. This "knowing" is the intimate fellowship of life-producing relations. He that can see this will understand why the King on a judgment occasion can say: "I never *knew* you." Their actions did not spring from divine life. Inner life is the basis of true character and fellowship.

V. THE GREATER FOLD.—Ver. 16. The "other sheep" apparently are those who would be chosen from among the Gentiles through the following age. They were "not of this [Jewish] fold." He led out the Jewish sheep, and brought them and the "other sheep" into the new and greater fold—the gospel church. There is but "one fold, and one shepherd." Blessed unity! It is spiritual, and therefore unbreakable. It is the basis of the unlimited expansion of future ages. The world shall believe.

Review.

(Lesson for March 26.)

GOLDEN TEXT.—My sheep hear my voice, and I know them, and they follow me.—John x. 27.

John's object in recording the wonders of Jesus' life was to prove that He was the Christ, the Son of God, and that, believing, men might have life through His name.—John xx. 31.

The present purpose is simply to call attention to the wonderful Saviour that

Jesus is—the Son of God with power to give life to the dead, and the Son of man that he might rightly judge the world. John v. 25-27. In the lessons of the quarter, Jesus has been revealed as using the natural things—both in parables and miracles—to illustrate his spiritual work in the salvation of man—the greatest of all miracles. When he performed the natural wonders, the multitudes were drawn to him, but when he made the deeper application, they left him almost alone. When Jesus said to the twelve: "Will ye also go away?" Peter answered: "To whom shall we go?" The suggestion of this answering question is, the all-sufficiency of Christ. He is the Life giver, the source of health, the bread of life, the water of life, the truth making free, the light of life, the protector and guide—the Good Shepherd.

He gives the best foundation on which to build. He is the example of the best life. He is the best hiding-place. He is the best resting-place. He gives the best garment to wear. He is the best comforter, and gives the best hope. Applying all these things to our own needs, we will see that in all circumstances, "The best Friend to have is Jesus."

The Raising of Lazarus.—John xi. 32-45.

Lesson for April 2.

GOLDEN TEXT.—I am the resurrection, and the life.—John xi. 25.

INTRODUCTION.—This is designed for an Easter lesson, and we are requested to study John xi. 1-46 and 1. Cor. xv. Suggested daily readings: M. John xi. 1-16; Tu. John xi. 17-31; W. John xi. 32-45; Th. John xii. 12-19; F. Heb. ii. 9-18; S. 1. Cor. xv. 50-58; S. Matt. xxviii. 1-10.

Jesus had left Galilee, and was beginning his last mission in Judea, not far from the close of his ministry. He was probably at Bethabara, near the place of his baptism, (x. 40) when the word came from Mary and Martha that their brother, Lazarus, was sick. Their home was in Bethany, on the Mount of Olives, near Jerusalem—over twenty miles from Bethabara. This was the family which Jesus loved.—Ver. 5. It seems he had special friendships. He often rested in that home. It is suggested that these three represent all mankind—Martha and Mary two classes in the church, the excessive workers and the learners, and Lazarus the unbelievers. Is there any evidence that Lazarus was a Christian before he was raised from the dead?

The two sisters made a strong appeal for their brother: "He whom thou lovest is sick."—Ver. 3. But Jesus said: "This sickness is not unto death, but for the glory of God, that the Son of man might be glorified thereby."—Ver. 4. Why did Jesus abide *two* more days? Was that to represent the two 1000-year days of the gospel age, and to show that Lazarus was not counted a part of the gospel church? The church, like Jesus, is to be raised early in the third day; but when Lazarus was raised, he had been dead four days.—Ver. 39. In spite of all the danger, and the unbelief, Jesus finally proposed to go into Judea, to awake Lazarus out of his death sleep.—Vs. 7-14.

It is interesting to trace the events and circumstances leading up to the lesson. Jesus said he was glad he was not present before Lazarus died, because he wanted his disciples' faith confirmed. Ver. 15. There was sympathy of friends for the mourning sisters.—Ver. 19. That was good. Wonder how the Jews sought to comfort the sisters. Jesus was more to Martha than the Jewish friends.—Ver. 20. He is better now than all other comforters. Why did Mary remain in the house after Martha went to meet Jesus? Was she vexed because he did not come sooner? She waited till he called for her.—Vs. 28, 29. Martha heard precious words that Mary missed.—Vs. 21-27. Can we understand Jesus' words without recognizing the truth that all physical healing and raising are but the shadow of the real or spiritual?

I. THE MEETING OF JESUS AND MARY.—Vs. 32-37. In obedience to Jesus' call, Mary came. It is always safe to obey him. We have the best of reasons for doing all he requires. When she saw him, she fell at his feet. Can we put ourselves in her place? What a

mingling of faith and love and disappointment! Why did he not come sooner? Both sisters said the same thing: "Lord, if thou hadst been here, my brother had not died."—Vs. 21, 32. Seeing Jesus caused a fresh outburst of Mary's grief. The sight of her tears, and those of the Jews who came with her, drew upon his sympathy; and he groaned in spirit. He asked where they had laid him, and was taken to see. "Jesus wept." What a revelation! How human! How sympathetic! These were no sham tears. He was not a hired mourner. The Jews knew there and then that Jesus loved Lazarus. But the question was natural: Why did not he who opened blind eyes, heal this sick man? They were to learn that death is no hindrance to Christ's power to save. Have we learned that lesson?

II. JESUS AT THE TOMB OF LAZARUS.—Vs. 38-45. Jesus, still exercised with the most intense feelings, cometh to the cave. A stone lay against it, closing the cave. Jesus said: "Take ye away the stone." What could he mean? Martha remonstrated on the ground of the corruption, as he had been dead so long. Was she thinking of what Jesus intended to do? Did she believe he could raise him? Or was she afraid of her Master's honor? The answer of Jesus implies her unbelief. In what does the greatest glory of God consist? Is it in raising (saving) those considered hopeless even by Christians? The answer of Jesus was a reproof. Then they took away the stone. What man can do, the Lord lets him do; and what man cannot do, the Lord does himself.

Jesus had been praying to the Father, and was heard. He knew he was in touch with the seat of all power, and openly thanked the Father. His object was to have the people believe that God sent him. Then in the consciousness of divine power he commanded Lazarus to come forth, and he obeyed. Again the people must do something. "Loose him, and let him go." The result was that many of the Jews believed.

Jesus raised three from death—the widow's son (Luke vii. 11-12), the daughter of Jairus (Mark v. 35-42), and Lazarus. Do not these represent all? The little girl was just dead, the young man was on the way to the tomb, and Lazarus was buried. Apply it spiritually, and see that the least sinner needs Jesus and the worst is not beyond his reach.

Our lesson has been about a physical resurrection; but the physical is only a shadow of the spiritual. As in all his miracles, so in this. Let us rejoice in his power to save now; and let not our faith be crippled by the fact of death. It cannot separate from either his love or his power.

THE SEED AND ITS RESULTS.

I WRITE again some of the things (as I believe) the Spirit has revealed to me, as I have read and studied the Scriptures, and read and compared your writings with the law and the testimony. The Scriptures teach (as you affirm) that the first Adam contained the seed from which all human beings have been and will be produced. Even so the Second Adam contained the Seed from which all spiritual beings have been and will be produced. All born of the first Adam are born of corruptible seed; and all born of the Second Adam are born of incorruptible seed.—See 1. Pet. i. 23.

The seed from which anything is produced predetermines its nature and being. No one would plant acorns and expect a crop of potatoes. No one would expect a lamb from the seed of a lion. The first man was of the earth earthy, and such are they that are born of his seed. The Second Man is the Lord from heaven. The first man was made a living soul. The Second Man was made a quickening (life-giving) Spirit; and they that are born of his seed are spiritual. The first man was made out of the dust of the earth; the Second Man was begotten of God, (John iii. 16), and the firstborn of every creature.—Col. i. 15.

All life and being proceed from God. Man's natural and spiritual being are God's work. Nothing is required of man as a natural being, until after he has a being. Nothing spiritual is required of man until after he is a spiritual being. Spiritual things are impossible to a natural being. The natural man receiveth not the things of the Spirit.—1. Cor. ii. 14. The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.—Rom. viii. 7. Such a natural man and mind cannot and will not love, believe in, or obey God. That which is

born of the flesh is flesh; and that which is born of the Spirit is spirit. Has man anything to do with his being born again? He has no more to do with his second birth than he has to do with his natural birth. "Which were born, not of blood, [as in the natural] nor of the will of the flesh, nor of the will of man, but of God."—John i. 13.

What Jesus taught, is explained to believers by the Apostles in the Acts, and in the letters they wrote. In these we find that the gifts and calling of God are without repentance.—Rom. xi. 29. In our natural birth we are passive. No one can remember anything about his natural birth; and I think we deceive ourselves if we think we know about being born again. We know of our natural birth from the consciousness that we are. But John says, "As many as received him, to them gave he power to become the sons of God, even to them that believed on his name." I think I can show from the Scriptures that only those who are born again can receive and believe.

Jesus says to the apostles at the close of his ministry, "Ye have not chosen me, but I have chosen you."—John xv. 16. Why should he say, "Ye have not chosen me?" Certainly because they thought they had. Peter says, "Thou art the Christ" [Messiah]. Why does he say to Peter, "Flesh and blood has not revealed this unto thee, but my Father." Because Peter thought he had of himself found out what others did not know.

Now, for the being born again, as we have it from the apostles: "Whosoever believeth that Jesus is the Christ is born of God."—1. John v. 1. What is the evidence that such an one is born of God? Because he believes Jesus is the Christ. Reverse it: Whosoever does not believe that Jesus is the Christ, is not born of God. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."—1. John iii. 9. What does John mean by his seed? He means the seed of which he was born (Christ). Why is it that he cannot sin? For the same reason that a good tree cannot bear corrupt fruit.

"Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God."—1. John iv. 7. What is the evidence here given of being born again? Loving one another, and knowing God; for without being born again, we could not love or know God. "We know that whosoever is born of God sinneth not: but he that is begotten of God keepeth himself, and that wicked one toucheth him not."—1. John v. 18. Here the evidence of being born again is that such an one sinneth not, and keepeth himself, so that the wicked one cannot deceive him, and cause him to sin. This is the evidence that he is begotten and born of God. "If we know that he is righteous, ye know that every one that doeth righteousness, is born of God."—1. John ii. 29. Here the evidence of being born again is that one so born does that which is right; and he does this because he knows God, and also knows that God is righteous. For whosoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."—1. John v. 4. Here the evidence of being born of God is victory over the world; and being born again, such an one has the power given him to become a son of God, and that power is faith.

"Of his own will begat he us, with the word of truth, that we should be a kind of first fruits of his creatures."—James i. 18. This shows that we are not begotten of our own will. Christ is the Word. He is the Way, the Truth and the Life. "Being born again, not of corruptible seed, but of incorruptible,—the Word of God that liveth and abideth forever."—1. Pet. i. 23. The

Word in this text is Christ. That incorruptible seed is of the last Adam, who was made a quickening Spirit.—1. Cor. xv. 45.

To my understanding, all these Scriptures prove that it is impossible to make a spiritual being out of a natural being;—that the spiritual being commences with spiritual seed, and that seed predetermines, fixes unalterably, the being. We know that this is so in everything else. I think we have a sure guide to teach us how God produces a spiritual being, by the words used;—for they are the same in each. We have the words, seed, begat, begotten, birth, babe, little children, young men, fathers and mothers. In the natural, we have the word 'knew.'—See Gen. iv. 1, 17. In the spiritual, we have 'foreknew.'—See Rom. viii. 29; Eph. i. 4, 5; 1. Pet. i. 2. Observe, in both they precede birth and children.

Why are all men sinners? Some say, "Because all are born of sinful parents." This thought was in the mind of the disciples, when they asked, "Who sinned, this man or his parents?" Jesus said, "Neither, but that the works of God might be made manifest." May not this be the right answer? "For God hath concluded all in unbelief, that he might have mercy upon all." You quoted the text: "Faith comes by hearing, and hearing by the word of God." But the deaf and dead cannot hear the word of God with the natural ear.—See John viii. 43. But they can hear after they have been quickened from the dead—born again.—Eph. ii. 1. Jesus (the Word of God) can speak to them so that they can hear his voice,—not with the natural ear, but with their spiritual ear,—just as you or any other believer, hears God's answer to prayer. The word says: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."

May the eyes of our understanding be enlightened, that we may know what is the hope of his calling, and the riches of the glory of his inheritance in the saints. May his words abide in us, that we may be his disciples (learners) indeed, so that we may know the truth and the truth shall make us free.

G. D. DUNCAN.

REMARKS.—The brother has brought to view many important Scriptures, that deserve careful attention. Let it be considered that 'born' and 'begotten' are often from the same word. But strictly speaking men are begotten, not born, of seed. It is to be hoped that no one will apply these Scriptures in such a way as to ignore the responsibility of anyone who knows his duty. It is true that God is the prime mover, and the beginning of life is small; but when he has begun the new life in man, the man is to become a coworker with God. Hence the many exhortations to faithfulness. In Rom. xi. 29 it is not human 'repentance' that is mentioned. "The gifts and calling of God are not things to be repented of," is a proper rendering. That is, God will not change his mind, but will fulfill all his promises.

—EDITOR.

☞ THE revised edition of MOSES AND CHRIST has 286 pages—66 pages more than the first edition contained, and yet the price is the same—30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

SABBATH TRACT.

THE article on the Sabbath which appeared in the HOPE of Aug. 15, was prepared by request, and it has been made into a 16-page tract. Price ten cents a dozen postpaid. Keep the silent workers busy.—EDITOR.

EXTRACTS FROM LETTERS.

The Lord Will Provide.

I WANT the HOPE, but not without paying for it. I have been waiting and hoping that I might get the money to pay for last year. I have taken the HOPE from the first to the present, without the loss of a number, and I have always paid for it; but fear I must stop now, as I am nearly seventy, and out of business. You will perhaps remember me. I met you when you gave a course of lectures here over twenty years ago. I still have the book I bought of you at that time. I was greatly benefited by these lectures. They were to me like the opening of the door for a perfect flood of light which has been flowing ever since; and I am rejoicing every day in the knowledge of the love of God for all mankind, and of his plan for the destruction of sin, and the salvation of all. I have derived great benefit from reading your books, for which I am thankful to our Heavenly Father; and my prayer is that you may be enabled to continue the good work of sending out the glad news of God's salvation for all.

Inclosed I send you fifty cents. I will send the balance due as soon as I can. Thanking you for your kindness in sending the paper so long since I paid, and regretting that I cannot send all now, I am your brother in Christ,

PLYMOUTH, IND. W. T.

REMARKS. — Yes, I remember the brother well, and none of my readers will be surprised that I am not willing to drop his name from my subscription list. His faithfulness in the past gives him a hold on me that I have no desire to break. If he cannot pay, with his consent the HOPE will still be sent, with confidence that the Lord will provide.—EDITOR.

The Image of God.

I HAVE not seen anything in the HOPE from this part of the country; therefore I thought I would write and let you know that our Lord Jesus is blessing us wonderfully in the knowledge of the truth, and we are spreading it by holding street meetings and telling the good tidings that should be to all people—though tradition has made it to a few.

I also write for information. In our meeting, the other evening, a so-called "free thinker" asked how it was that God made Adam in his own image, and then allowed him to fall, and had to send Christ to see if he could save a few. My answer was that the Word does not say that God made Adam in his own image, but that he made Man in his own image. God saw the end from the beginning, and he laid the plan that would bring about this creation, and this whole world is still in its creative period—Adam being only a 'figure' of the Perfect Man, Jesus, who, the Scriptures say, is "the brightness of his (God's) glory and the express image of his Person."—Heb. i. 3. And also that the god of this world hath blinded them that believe not, lest the light of the glad tidings of Christ, who is the *image* of God, should shine unto them. 2. Cor. iv. 4. And in several other places it speaks of Christ being the image of God, but nowhere that Adam was,—he being only a figure of the perfect one;—the head of the earthly race,—being created of the earth,—as Christ is the head of the spiritual race,—being born of the Spirit; (1. Cor. xv. 45–49.) (Could the perfect image of God—who is Spirit (John iv. 24)—be created out of earth?) and therefore in order to be spiritual we must be born of the Spirit. John iii. 3–6. Then we are changed into the same image from glory to glory by beholding the glory of Christ.—2. Cor. iii. 18.

In a word, I claim, that God created the spiritual race—of which Christ is the Head—in his own image, and not the natural race—of which Adam was the head, and only a figure of him who

was to come.—Rom. v. 14. Am I correct according to Scripture? A. P. T.

LOS ANGELES, CAL.

REPLY.—I think you have made quite a clear Scriptural argument to show that Christ—the Second Adam—and not the first Adam—was made in the perfect image of God. I have inserted in your letter the New Testament references which prove your general position, which will save me from writing it over again. It is very clear that the first man was earthly, and the second man heavenly or spiritual, and that man in the flesh bears the image of the earthly, and that he must be changed in order to bear the image of the heavenly. 1. Cor. xv. 44-51.

But, in view of the statement in Gen. i. 26-28, I would avoid saying that God did not make Adam (but Man) in his own image—for Adam and Man are synonyms.—Gen. ii. 15, 19 and margin. Had he not in some sense been in the image of God, how could he have been the figure or type of the coming One—the Perfect Man? He had some God-like qualities, the basis of the grandest possibilities, which find their ideal and fulfillment only in Christ. It is worthy of note, that, in answer to the question, "What is man?" the writer of the letter to the Hebrews does not point back to the earthly as the ideal, but points upward and says: "We see Jesus."—Heb. ii. 6-9. To this high standard of manhood the Lord is bringing man; and we shall be satisfied when we awake with his likeness.—Ps. xvii. 15.—[ED.]

Preserved Blameless.

INCLOSED find $3.35 for our renewal, and for the HOPE and books as follows: * *.

I am still trying to tell the glad tidings. There are three of us here of the same faith, and many more are part way out, at least. Thank the Lord for the way he is leading his people. We are telling the good news on the streets Sunday evenings, and have large crowds and good attention.

Can you explain through the HOPE 1. Thess. v. 23? What is meant by the body being preserved blameless?

F. S. D.

SOUTH LOS ANGELES, CAL.

REPLY.—Some think this prayer of the apostle is applicable only to those who may be alive at the coming of the Lord at the end or harvest of the gospel age; but it seems as applicable as the exhortations of the context to the church at Thessalonica. For this and other reasons some think Paul expected the coming of the Lord in that generation. The thing he desired was the complete sanctification—setting apart to the service of God—of the whole being—spirit and soul and body, not the body alone— of the believers in Christ. And he believed the Lord, who had begun the good work in them, would faithfully perform it unto the end.

An idea has been suggested, which, if correct, would make the passage applicable to all Christians alike throughout the whole age, and make the setting apart to the service of God equally important to them all as long as they lived. I see no reason why it has not always been important for Christians to live a blameless life. And the coming of the Lord has always been the true hope of the Christian—the time of his reward.—See 2. Tim. iv. 8. If the interval between falling asleep in Jesus and the coming of the Lord be counted a blank, whether the sleep be long or short, then *practically*, and so far as their *experience* is concerned, all Christians alike live to the Lord's coming, (and yet death is not that coming), and what they all need is to be sanctified and preserved blameless as long as they live. The Lord's promise of a crown is to him that overcometh, and keepeth his works to the end.—Rev. ii. 26. I would not be dogmatic about it, but give this as a suggestion for consideration.

—EDITOR.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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DEATH AND JUDGMENT.

A Letter and Reply.

I AM very glad Bro. Brown, of Yale, introduced the HOPE to me about sixteen years ago. It has been very useful to me indeed, helping me to gain spiritual strength and development, and confirming my faith in God and the Holy Scriptures. I have placed the HOPE and some of your books in a great many hands; and I know two persons, at least, who have drank deep into their teachings, and are enjoying a much happier life than they could have done without the help thus obtained.

And now I ask for more help. The question concerning the sleep of the dead I have never been able to settle to my satisfaction. The Adventists and others are very firm in the idea that the dead know not anything; and you seem at times to teach the same; and again sometimes you speak of an intermediate state. I do not undertake to deny that the Word teaches the sleep of the dead, but it also seems to teach that the righteous dead, at least, enter into immediate active life. For instance: the promise of Jesus to the repentant thief; the appearing of Moses and Elias on the mount of transfiguration; the preaching of Jesus to the spirits in prison; the declaration of John's conductor: "I am thy fellow servant, etc." Many others might be mentioned, but these are sufficient to bring the subject to your mind, and perhaps sometime you will feel at liberty to write something on this subject.

Another subject.—While I am fully persuaded that the work of the little flock, the overcomers, the saints, the bride, will be to give light, to instruct, to draw the careful line between right and wrong, to judge the world with the Christ, I am at a loss for proofs on this subject. Paul declares plainly, "The saints shall judge the world;" but the general idea concerning the meaning of the word judge is so narrow, that it seems to require much evidence to convince people of the larger meaning which we attach. ISAAC S. MINTHORN.

REPLY.—It is encouraging to know

that we have been able to help others to light, strength and greater happiness. It is also interesting to note how the influence of missionary works extends. It is like a tree. The trunk spreads into several branches; then each branch spreads into other branches, and so on until there is a wide-spread tree—all growing from the one root. "Be ye therefore steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—1. Cor. xv. 58. The apostle uses this language after stating the complete victory of Christ.

Is Death a Sleep?

I CONFESS I am more interested in the gospel and victory of Christ than in the abstract question whether the intermediate state is one of sleep or not; and yet that may be a subject of greater importance—in the way of finding the harmony of Bible teaching—than many think. I have an opinion on the subject, and yet I respect the views of others, believing that it is far more important to be a Christian—to have the Spirit of Christ—than to be correct on this point.

Bro. M. mentions four Scriptures which he thinks do not harmonize with the sleep of the dead, and says, "Many others might be mentioned." I wonder how many. He apparently admits that there are some Scriptures on the other side of the question. Then the question is, Are these two classes of Scripture harmonious? I believe they are.

First, the dead are said to sleep. I know that most Christians, including Adventists, apply the sleep to the body, many of the latter claiming that the body is the whole man. For some reason I cannot believe that a dead body, or a body burned up, can sleep. To me, a perfect sleep implies an unconscious state of a living spirit whether in the body or out of the body. A perfect sleep is a dreamless sleep. But whatever is asleep can be awakened. "Man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. Oh that thou wouldest hide me in the grave [sheol] until thy wrath be past, that thou wouldest appoint me a set time, and remmember me! * * Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."—Job xiv. 12-15. "They are *as* a sleep."—Ps. xc. 5. As is a supplied word. In Dan. xii. 2, both good and bad are said to sleep. "Slept with his fathers" is a very common expression in the Old Testament. Jesus said, "The maid is not dead, but sleepeth." Did he mean that the body was not dead? If so, did it require divine power to wake her? Stephen "fell asleep."—Acts xiii. 36. To "Sleep in Jesus" is the Christians' state until the waking time.—1. Thess. iv. 14. Jesus, in his resurrection, is said to be "the firstfruits of them that slept."—1. Cor. xv. 20. But it will not be so after the resurrection. "We shall not all sleep."—Ver. 51. "Blessed [happy] are the dead that die in the Lord *from henceforth*," (Rev. xiv. 13) that is, after the harvest time.

This change in the order is commonly overlooked. It appears that the popular teaching is an age ahead of time for the righteous; but

their view makes it *too* bad for the wicked. Some Christians say they cannot endure the thought of the long sleep. A perfect sleep never seems long nor terrible. But I would be willing to sleep to keep my brother out of torment.

Second, it is said the dead are unconscious — or not knowing. "The living know that they shall die: but the dead know not anything. * * Also their love, and their hatred, and their envy, have now perished."—Eccle. ix. 5, 6. "There is no work, nor device, nor knowledge, nor wisdom, in the grave [sheol] whither thou goest."—Ver. 10. "Wilt thou shew wonders to the dead? * * Shall thy loving-kindness be declared in the grave [sheol]? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" — Ps. lxxxviii. 10-12. "The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men. The dead praise not the Lord, neither any that go down into silence."—Ps. cxv. 16, 17.

These statements about sleep and unconsciousness seem plain and positive. Some simply ignore them; but that is not satisfactory to those seeking Bible harmony. Are there any Scriptures which say as plainly that the dead do *not* sleep, or that they *know* as much as, or more than, before? Is it not by inference and personal preference, rather than by positive Bible teaching, that the common view is maintained? Can the statements that they sleep be harmonized with the idea that they do not sleep? I am asked to harmonize the passages the brother named with Scriptural statements that the dead sleep.

First, as to the penitent thief. (a) I cannot harmonize the idea that Jesus and the thief went to paradise direct from the cross with either the idea that paradise is the third heaven (2. Cor. xii. 2-4) or that paradise is the future state of this earth. It was not possible for either to go thousands of years ahead that day; and three days later, Jesus said he had not yet ascended to the Father. (b) I cannot harmonize the idea that Jesus promised to take the thief to heaven that day with the request of the penitent, "Lord, remember me when thou *comest into thy kingdom*," and Jesus' "Verily,"—Gr. Amen, or, be it as you request. (c) I have already shown that Jesus slept in death.—1. Cor. xv. 20. Would it *prove* that they did not sleep if they both went to paradise that day? (d) In the light of the thief's request, and what I see of the general plan, I understand Jesus promise thus: "Amen, I say unto thee today [dark as things appear] thou shalt be with me in paradise,"—when I come into my kingdom. There is no punctuation in the original Greek.

Second, as to the transfiguration scene. (a) Some lay stress on the fact that the scene was a "vision" of the future (Matt. xvii. 9; 2. Pet. i. 16-18), a fulfillment of the promise that they should "see the Son of man coming in his kingdom," which would not require the actual presence of Moses and Elias. (b) But Luke ix. 31 makes me think they were actually present. It is no less a vision of the

coming kingdom on that account—Moses representing the sleepers awakened, and Elias, those who will not sleep. It will be remembered that Elias was translated.—2. Kings ii. And with my view of the sleep, it does not seem to be any difficulty for the Lord to wake up Moses when it was necessary. It is easier for me to believe that he was awakened for the occasion, than to set aside the Scriptural statements concerning the general state of the dead.

Third, the same idea covers the case of Christ, after his resurrection, preaching to the Antediluvians.—1. Pet. iii. 17–20.

Fourth, John says it was one of the "angels" which shewed him the things, and which he was inclined to worship. The teaching of the Bible concerning the ministering spirits (Heb. i. 5–14) is that they existed before men, man being made "a little lower than the angels."—Heb. ii. 7, 9. Rev. xxii. 8, 9 has nothing that appears to teach that the "angel," or messenger, had been one of Adam's race; but rather that the angels, though higher than man, are not to be worshiped, being themselves fellow-servants with the prophets and all other obedient ones.

These suggestions are given for what they are worth, and in the spirit of brotherhood and discipleship. It may be observed that those who hold to the idea of going to heaven and hell at death [The two naturally go together] usually know nothing of the plan of the ages, and therefore belittle the importance of the coming of the Lord, the resurrection, and Christ's future reign of judgment. The true attitude of believers is to wait for the Lord's coming.—John xiv. 2, 3: 1. Cor. xv. 23; 1. Thess. i. 10; iv. 13–18; 2. Thess. ii. 1; 2. Tim. iv. 8.

The Judgment a Blessing.

CONCERNING the judgment of the world, which is to follow the coming of the Lord and the consequent glorification of the saint, I am glad that Bro. M. is "fully persuaded." He seems clear as to the object of judgment, "to give light, to instruct, to draw the careful line between right and wrong." It is true that the general idea of the judgment is "narrow." It is not easy to explain why there should be a future judgment at all, if all—both the righteous and the wicked—go to their eternal place in heaven or hell at death. That the judgment of the true church is in this life, and is complete when they obtain their place with Christ in his throne, the majority do not see. —1. Pet. iv. 17. It is the world, (the nations, not the saints), that are to be judged afterward; and "the saints [already joined to Christ in the heavenly marriage and glory] shall judge the world."—1. Cor. vi. 4.

It is *not* easy to convince the masses of professed Christians of this larger and better view of judgment. But the more they will think, and study the word, the clearer it will become. Surely they should admit that the experience of the Christian in his present judgment is disciplinary. The object of chastisement is to perfect character.—Heb. xii. 5–10. So it will be in the future.

It might help some to consider

the fact that ruling the nations and judging them are closely related, if not identical. The judges which God gave to Israel for 450 years after they came into Canaan were the rulers, the counsellors, the arbitrators. To judge Israel did not merely mean to assign rewards and punishments. It was to care for the people, and help them in all their needs. It is just and merciful government that this world needs; and they will have it under Christ and his saints.—2. Tim. ii. 12. "Behold a king shall reign in righteousness, and princes shall rule in judgment."—Isa. xxxii. 1. The following verses show the beneficent object of that reign.

The same idea is brought to view in Psalms xcvi. and xcviii. "Say among the heathen [nations], The Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously." And every thing and everybody in heaven and earth are called upon to rejoice because he cometh to judge the world with righteousness and equity.

It will be a glad day for this world when the government shall be wholly in the interest of the people, and not for the aggrandizement of the rulers. "The mountains [governments] shall bring peace to the people, and the little hills by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor." "He shall come down like rain on the mown grass: as showers that water the earth. In his days shall the righteous flourish: and abundance of peace so long as the moon endureth." "Men shall be blessed in him: all nations shall call him blessed." "Let the whole earth be filled with his glory."—See Ps. lxxii.

That the work of the saints in judging the world is of this practical kind, is more than suggested by the apostle in 1. Cor. vi. 1–6. He is reproving Christians for going to law with each other, and not settling their difficulties among themselves, when he asks: "Do ye not know that the saints shall judge the world? And he adds: "If the world shall be judged by you, are ye unworthy to judge [or arbitrate] the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?"—which shows that the judgment of the world of men, and of the angels, is the work of the saints in the next life. He asks: "Is it so, that there is not a wise man among you?—one who shall be able to judge between his brethren?"

This covers two distinct points: (1) that Christians ought to be able to settle their own difficulties; (2) that the future work of judgment by the saints is for the welfare of the world.

The saints are to be one with Christ their Husband, and of him it was said: "The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with

equity for the meek of the earth: and he shall smite the earth with the rod of his mouth [his word] and with the breath of his lips [the spirit of his word] shall he slay the wicked. * * They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. xi. 1-9.

What a comfort and strength it is to have the assurance that the judgment of the world follows the exaltation of the saints to reign with Christ, that it is a practical thing, and that He will not fail, nor be discouraged, until he shall send forth judgment unto victory. It is the victory of righteousness over sin, of love over selfishness, and of life over death.—EDITOR.

THE GOD OF SALVATION.

The following is the substance of Elder Paton's discourse at the funeral of James Brown, Jr., Yale, Feb. 21, 1899.

TEXT:—"Our God is the God of salvation; and unto God the Lord belong the issues from death."—Psalm lxviii. 20.

THIS text carefully examined is a sermon in itself. How comprehensive, how all-inclusive, it is, when viewed in the light of Paul's statement:—"As in Adam *all* die, even so in Christ shall *all* be made alive; every man in his own order."—1. Cor. xv. 22, 23. There is order in the resurrection—Christ first, afterward they that are Christ's at his coming, and the rest of mankind later on. As the death in Adam is not merely physical, but includes spiritual death; so being made alive in Christ must include spiritual life. How clearly this agrees with our text—that God is the God of salvation, and that to him belong the issues from death.

My purpose on this occasion is to honor Christ. If Christ is honored, sin will be condemned, righteousness will be vindicated, and the triumph of the Lord will be proclaimed. And if these things are appreciated, all who mourn will be comforted.

It would be useless for me to deny that I believe in the final triumph of Christ, and, through him, of all mankind. So long and so often have I spoken of this here that it is not necessary to say much about it now. But again I would emphasize the truth that there is not, and never can be, any salvation without—salvation. Salvation is not a mechanical thing, but includes that change of mind and heart called repentance, and the complete regeneration of the human spirit. Man cannot be saved and continue in the practice or in the love of sin. God hates sin, and everything that tends to degrade and lead to sin, because he loves his creatures. It is by judging down sin and all unrighteousness that man can be saved and the world blessed. There is a judgment—by the law—which always condemns, not only the sin, but the sinner. "The wages of sin is death." But the judgment of Christ is to destroy sin, and save the sinner. Some are judged by him here in this world, and the rest will be judged hereafter; and Oh! that we might know the truth that he will not fail, nor be discouraged until he shall send forth judgment unto victory.

Yes, there are things which the God of love hates. There are things which we ought to hate—things that are a curse to every community.

And if this world shall ever be redeemed for Christ,—and it will be,—these things that are cursing mankind must be crushed out. And it will be well when all good men and women shall rise as one person against these things which I need not name. God help us all to hate the things that lead into sin with a perfect hatred.

Allow me to present three things bearing on the final victory of Christ, and therefore of mankind. I refer to the word of Christ, the parables of Christ, and the miracles of Christ. These make a three-fold cord which cannot be broken. On the first point I will not make an extended argument. I could quote many sayings of Christ on this subject, but I will simply put with the promise that his judgment shall be unto victory, his own words: "I, if I be lifted up, will draw all men unto me." Remember that unto the God of salvation belong the issues from death.

Then by reference to the parables and miracles of Christ, I wish simply to *illustrate* the fullness of the divine purpose. Look at the three parables in Luke xv.—the lost sheep, the lost silver, and the prodigal son. The sheep was stupid. It wandered away. It did not mean to get lost, but it *was* lost, because it did not know the way home. The silver was helpless. It did not even lose itself; but it was lost and had to be found. The Son of man came, not to save people from being lost, but to save them that were lost. And that to be found and saved includes true repentance, is shown by our Lord's using these two parables to illustrate the truth that there is joy in heaven over one sinner that repents. We see that the sheep was stupid, and that the silver was helpless, but the son was wilful. These three represent all classes of sinners. You are all included. Men are often urged to seek Christ and salvation, and it is well; but Oh! that all may realize the truth that Christ is seeking them, and will never be satisfied until all are found. But while the shepherd went after the sheep, and the woman searched out the silver, no messenger went after the wilful son.

There is a condition in which God says of the wicked, "He is joined to his idols, let him alone." But it is not because he hates the sinner; neither is it because there is no hope for him; but because the terrible experience is the best thing for the wilfully wicked. The prodigal suffered, came to himself, and came home; and the father met him afar off, made him welcome, and made a feast of joy in the home. The only one that was not willing to have it so was the good brother that had staid at home. But the father talked to him, explaining that it was meet to make merry and be glad, because the lost son and brother was found. Let none of us be like that elder brother.

Now look briefly at three miracles. The miracles were wrought to prove both the power and love of Christ. Besides, they illustrate his saving power. As natural healing represented spiritual healing, so raising the dead represented the power of Christ to raise from spiritual death. He raised three—the lit-

(*Continued on page 105.*)

THE WORLD'S HOPE.

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EDITOR'S APPOINTMENTS.

Apr. 9, Open for special arrangement.

Apr. 16, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Apr. 21, Brown City, Mich., 7:30 p. m. at the home of Andrew Brown.

Apr. 22, and 23, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

Apr. 30, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

Those in the several localities seeing this, please tell others.—EDITOR.

OUR new 16-page tract called BIBLE PROGRESSION is now ready for circulation. Price 15 cents a dozen, $1.00 a hundred. Keep the good news going.—EDITOR.

THE SABBATH is made into a 16-page tract. Price ten cents a dozen postpaid. Keep the silent workers busy.
—EDITOR.

CONTENTS.

DEATH AND JUDGMENT,
- A Letter and Reply 97
- Is Death a Sleep? 98
- The Judgment a Blessing 100

THE GOD OF SALVATION 102
EDITORIAL ITEMS 104
THE ATONEMENT 104
EDITOR'S APPOINTMENTS 104
NOTES ON SUNDAY-SCHOOL LESSONS,
- The Anointing at Bethany, (Apr. 9) 105
- Jesus Teaching Humility, (Apr. 16) 107

SACRED NUMBERS 109
SIX GOOD OFFERS 109
EXTRACTS FROM LETTERS,
- Like it Very Much 110
- Prayer for Blessing 110
- Death and Hell Must Surrender 110
- Living and Trusting 110
- Rejoicing in the Lord 110
- Christian Friendship 110
- Home from California 110
- Feed the Hungry 111
- Signs of the Times 111
- Pattern and Atonement 111

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THE ATONEMENT.

The revised ATONEMENT is complete. Besides many minor changes made, a new section on "The Burnt Offering," and a chapter on the "Object of the Judgment," have been added. Size, 96 pages. Price, single copy, ten cents; six copies, fifty cents.—EDITOR.

THE GREAT REVELATION, is a book of 96 pages, paper cover, 10 cents.

(*Continued from page 103.*)

tle girl, the young man, and Lazarus. Three is an all-comprehensive sacred number. These three were graded. The little girl had just died, the young man was on the way to the tomb, and Lazarus was buried. He had been dead four days, and even his Christian sister, Martha, was in doubt. The case of Lazarus represents the sinners who have been considered hopeless. But Jesus said that if she believed she would see the glory of God. The glory of God will be revealed in the salvation of the very worst.

Dear friends: The youngest needs Christ as a Saviour; and let us be thankful that even the gray-headed in sin are not beyond his reach. And let it be said that however good it may be to be saved tomorrow, next week, or at *any* future time, it is better to be saved today. Really, there is no tomorrow. The present moment is all we have or can have. "Now is the accepted time." It has always been so, and always will be. If you now feel your need of Christ, you may receive him as your hiding-place, your forgiving and cleansing Saviour, before you leave the house. True repentance is not designed to destroy our real happiness. God's service is reasonable. Goodness does not kill people. God wants a body of true and faithful Christians to do his work in this world.

I have no special word to the mourners. I seldom speak of their loss or the terrible grief. They know better than I can tell them. Rather would I, if I may, give them the oil of joy, and the gospel hope to comfort them. God help them and all of us to make the best use of this occasion, and to be true and faithful to the light God has given us.—*Yale Expositor.*

NOTES ON SUNDAY-SCHOOL LESSONS.

The Anointing at Bethany.—John xii. 1-11.

(Lesson for April 9.)

GOLDEN TEXT.—She hath done what she could.—Mark xiv. 8.

INTRODUCTION.—It is well to look at the similar accounts in Mathew xxvi. 1-13 and Mark xiv. 3-9. Suggested daily readings: M. John xii. 1-11; Tu. Mark xiv. 1-9; W. Luke vii. 36-50; Th. Luke x. 38-42; F. Phil. iii. 1-12; S. Mark xii. 38-44; S. 1. John iv. 10-19.

We have come in our studies to the last week in Jesus' earthy life; and the event of this lesson seems an important introduction to the experiences of the week. After being thus honored among a very few dear friends, next morning we see him riding in triumphal procession from the Mount of Olives to Jerusalem, amid the hosannas of the people. Next he cleanses the temple, still, even in the shadow of the cross, heals the blind and lame, blights the barren figtree, (a type of the desolation of the fruitless nation), teaches in the temple, and finally on the Mount of Olives gives the prophecy of the fate of Jerusalem and the things to follow up to his coming again and later. He is faithful to the end. It appears that he was coming and going daily between Bethany and Jerusalem, but that he spent the last day before the passover with the beloved family at Bethany.

I. JESUS ENTERTAINED AT BETHANY.—Vs. 1-3. It was six days before the passover that Jesus came to Bethany this time. The excitement caused by the raising of Lazarus had stirred up the Pharisees against Jesus and had virtually driven him away for a time, which was spent in retirement with his disciples.—xi. 47-54. We do not know what instructions he gave them in that interval.

We can well imagine that his welcome was hearty when he returned to Bethany. "They made him a supper," as a token of esteem and honor. It appears to have been in the home of "Simon

the leper," evidently one who had been healed of that terrible disease(Mark xiv. 3), but Martha served. Whatever unbelievers might think, that group of friends must have been happy on that occasion. The family that Jesus loved were all there. Lazarus was an honored guest, Martha served, and Mary had her own way of showing her love for Jesus. That "pound of ointment"—a liquid perfume—was then worth about $50.00. She first poured it on his head (Matthew and Mark), a common expression of honor to a guest; but she also anointed his feet, thus expressing the humblest, tenderest and most reverential affection. Then she used her hair instead of a towel to wipe his feet. This, too, was unusual. She did and gave her best. The love and devotion which she could not speak she thus expressed in acts. As the odor of the ointment filled the house, so the odor of this loving deed has filled the hearts of believers ever since—a memorial of the love of Mary.

There are three pictures of Martha and Mary at Bethany. The first is in Luke x. 38–42. Jesus, without a home of his own, is at home with them. Martha was the head of the house, an active housekeeper—doing her best for the Lord whom she loved. Mary was the more devoted learner, and sat at Jesus' feet as a disciple—the good (or better) part which should not be taken from her.

The second picture is in John xi., our last lesson, and here Martha shows loving activity, and she gains teaching; Mary manifests the quiet depths of love and sorrow, and she gains not only the teaching, but the tears of Jesus.

In our present lesson we have the third picture. Martha is serving again, and Mary is showing her love in another way, and now Martha makes no complaints, and casts no reflections. Each has her place.

These scenes of home and affection are refreshing. Mary was surely wise to show her love and reverence during Jesus' life, and not to wait till he was dead. A coffin without a flower, or a funeral without a eulogy, is better than a life without love and sympathy. Jesus valued Mary's sacrifice, and declared to his disciples that it would always be mentioned as a memorial of her.—Matt. xxvi. 13; Mark xiv. 9.

II. Money Versus Fragrance.—Vs. 4–6. Judas, who afterward sold his Lord for money, objected to Mary's sacrifice as a great waste, under pretence of interest in the poor. Some of the other disciples caught the spirit of his complaint.—Matthew and Mark. Opposition to goodness often wears the mask of virtue. John says he did not care for the poor, but that he was a thief. He had an undue love of money. He was the treasurer of the company, and perhaps he stole from the bag.—See R. V. Those who complain of the waste of loving sacrifices like Mary's are not likely to be the kindest to the poor. Cases have been known where a man was blamed for "robbing his family" by giving a few dollars a year to the cause that saved him from drunkenness, by men who never seemed to think of his family when he squandered much more in riotous living.

III. Jesus Defends Mary's Act.—Vs. 7, 8. First, he reproved the hypocrisy of Judas, and the dullness of the other disciples. Combining the reports of the three evangelists, his words were substantially as follows: "Let her alone. Why trouble ye the woman? She has done what she could. She has done a good work on me. She has kept this for this time, and has come beforehand to anoint my body for the burial." Her act was that of a noble soul, expressing its best emotions. What others would have done for the dead, she did beforehand. Such a spirit is ennobling and a blessing. Such acts do not interfere with giving to the poor. The opportu-

nity for kindness to the poor is continuous, but Mary's opportunity was special. The poor are safer in the hands of one who loves like Mary, than with one who economizes like Judas.

IV. More Faith and More Opposition.—Vs. 9-11. In this passage, instead of "Much people," the R. V. says "the common people," making a contrast between their action and that of the priests. The common people were interested, not only to see Jesus, but Lazarus also, who had been raised from death; but the chief priests wanted not only to kill Jesus, but Lazarus also, because on his account many of the Jews believed on Jesus. Many of these priests were Sadducees, and the restored Lazarus was a standing refutation of their doctrine that there is no resurrection.—Acts xxiii. 8. If men loved truth more than sect, persecution would cease. The Jewish rulers might kill Jesus, but they could not stop the operation of the truth. He rose, he lives, and will triumph. "The word of God is not bound."

Jesus Teaching Humility.—John 1-17.

Lesson for April 16.

GOLDEN TEXT.—I have given you an example.—John xiii. 15.

Introduction.—John omits many of the events of this last week of Jesus' earthly life, which are recorded by the other evangelists, especially the last day of his ministry in the temple, and the prophetic discourse of Matthew xxiv. and xxv. With these in view, we can better understand the feelings of the disciples at the last supper—of which John gives no detailed account, though he tells more of what Jesus said there than all the rest. It would be well to study the whole chapter, and the other accounts of the Lord's Supper. Suggested daily readings: M. John xiii. 1-17; Tu. Luke xiv. 7-14; W. Luke xviii. 9-17; Th. 1. Pet. v. 1-7; F. Mark ix. 30-37; S. Matt. xx. 20-28; S. Phil. ii. 1-11. These give the substance of the New Testament teaching on humility.

In Matthew xxvi. 17, Mark xiv. 12, and Luke xxii. 7, we learn that on the first day of the feast of unleavened bread, when the passover must be killed, Jesus sent two of his disciples to prepare the passover; and the contexts show that it was accordingly prepared, and that he ate the passover with his disciples. While they were eating it, he said: "With desire I have desired to eat this passover with you before I suffer," (Luke xxii. 15) and after the passover supper, he instituted the new ordinance, commonly called the Lord's Supper.—Vs. 19, 20. From this, it appears evident that Jesus did not actually die on the cross until the day following the killing and eating of the passover. But, nevertheless, his "hour had come."

I. Jesus Washing the Disciples' Feet.—Vs. 1-11. When the passover time had come, Jesus knew that his hour had come. He was going to the Father, from whence he came. He had loved his own, and he loved them to the end. "His own" may include all who would believe, as well as the twelve. "To the end" may mean "to the ages," and also "to the uttermost." But there seems to be a primary reference to his cabinet, and to the end of his ministry.

John introduces the subject, by simply stating a few facts: (1) supper was ended; (2) the devil had put it in the heart of Judas to betray Jesus—no doubt suggesting that he could just as well have the money for the Lord's treasury, as the Lord would escape; (3) Jesus knew the Father's plan to make him the owner of all things, and that as he came from God, he was about to return to him. Then, though rightful Lord, he took the servant's place. This was suggested at this time by the strife among the disciples, mentioned by Luke (xxii. 24-30.) The question was, who should be greatest. They needed this lesson on humility, and the

strife made the opportunity. They all wanted the places of honor; Jesus was ready to occupy the humblest place—that of the servant of all. The true servant is always most useful. Service is the real standard of usefulness.

It was probably the passover supper from which Jesus rose, when he laid aside the outer, flowing garment, girded himself with a towel, and began to wash the disciples' feet, and to wipe them with the towel. They were no doubt all taken by surprise, and perhaps made ashamed. This was a much needed service, (on account of sandal-wearing), which they had neglected, and were indeed too proud to do for each other, as usually it was a servant's duty, though occasionally the host would perform it for an honored guest. After washing others, Jesus came to Peter, who had likely been seeking a position of honor, and full of the idea of the ignominy of being a servant, and a sense of reverence for Jesus, said: "Dost *thou* wash *my* feet?" Jesus said that what he did not know then he would learn "hereafter." The act symbolized the whole mission of Christ, and in the kingdom Peter would realize that the true object of having a high, a ruling position is to serve the needy. But now Peter was indignant, and exclaimed: "Thou shalt NEVER wash my feet." Peter had not learned his lesson. He was proud. In such a spirit he was not fit for his coming work. Jesus said, "If I wash thee not, thou hast no part with me." To refuse would have been open rebellion; but Jesus no doubt also and specially referred to the spiritual cleansing. Peter may have understood it so, when he answered: "Lord, not my feet only, but also my hands and my head." Jesus said: "He that is washed [bathed all over] needeth not save to wash his feet." By removing the dust of travel from his feet, he "is clean every whit." Jesus adds: "And ye are clean [have been bathed] but not all." Judas was the exception.—Ver. 11.

II. THE LESSON.—Vs. 12-17. After Jesus had washed his disciples' feet, put on his outer garments, and again sat down (reclined), he asked: "Do ye know what I have done to you?"—Do you know my purpose, and the meaning of the act? The immediate lesson was one of humility and a willingness to serve in any needed way, however lowly. He thus gave them a sharp, but kindly, reproof. They had been clamoring for the most exalted and honorable positions. But he whom they rightly called Master and Lord, was willing to do the humblest act of *needed* service for them; and this was their example, that they should do likewise. They as servants were not greater than he, their Lord. His example was much more than a mere form or ceremony.

Stress is here put upon the fact that the service performed was *needed*. Only defiled feet need washing; and an act that is not needed is no service at all. Any act of humble service to the needy, is, by the nature of things, included in Jesus' statement: "If ye know these things, happy are ye if ye do them." Those who practice such deeds of loving service know the happiness.

As to the deeper and broader meaning of feet-washing, which Jesus said Peter would know, it may be suggested: When people are truly converted, they are represented as washed—bathed. Then if in their daily walk they make mistakes, and their feet are defiled with conformity to the world, they need cleansing. This daily need is represented by washing the feet. 1. John ii. 1 seems to cover this point: "These things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father." What is true of the individual Christian, is also true of the Church as a whole, which is represented as an individual—the Christ body. It is Scripturally recognized as covered with his righteousness, and complete in him—the Head. Those "conformed to this world" are the feet, and need washing. When, at the close of the gospel age, the feet are washed from the "mire and clay" of the world and Babylon, the whole body will be clean, and "the new song" will be sung.—Ps. xl. 3; Rev. v. 9; xiv. 3; xv. 3. Then how beautiful upon the mountains will be the feet of HIM who bringeth good tidings.—Isa. lii. 7. (See "Opened Scriptures," in DAY DAWN, page 56.)

SACRED NUMBERS.

I CANNOT resist giving you some of the finishing touches to your chapter on "Sacred Numbers," in the DAY DAWN. You have them so nearly explained, and so perfectly illustrated in the Circle—the Bible symbol of eternity.

The sacred numbers, three, seven, and twelve, are used as symbols from the basis:

Three: Trinity—Father, Son, Holy Spirit.

Seven: Seven thousand years of man's spiritual development.

Twelve: Twelve qualities of the character of Christ.

Together, these numbers of the circle tell us that it will take seven thousand years for the Trinity to perfect man in the twelve qualities that form the character of Christ.

To find the twelve qualities of the character of Christ, we read in the book of Revelation v. 6, that the Lamb possessed the seven Spirits of God. This is again told in Revelation iii. 1. These seven Spirits are explained in Isaiah xi. 1, 2, and are as follows:

1. Spirit of the Lord—Truth—love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance or self-control.—Gal. v. 22.

2. Spirit of Wisdom—the use of the best means (truth) toward the best ends (righteousness).

3. Spirit of Understanding—intelligence to recognize the truth.

4. Spirit of Counsel—ability to teach the truth.

5. Spirit of Might—power to create, strength to overthrow evil and to work out the truth.

6. Spirit of the Knowledge of the Lord.

7. Spirit of the Fear of the Lord—to hate evil.—Prov. viii. 13.

To prove that the first Spirit—the Spirit of the Lord—is the Spirit of Truth, we read 2. Cor. iii. 17: "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty;" 1. John v. 6: "Because the Spirit is the truth;" "which proceedeth from the Father," (John xv. 26), "which he poured upon us richly through Jesus Christ our Saviour."—Titus iii. 6.

Thus we find that in the seven Spirits of God that rested upon Christ, there were twelve qualities that formed his character: (1) love, (2) joy, (3) peace, (4) long-suffering, (5) kindness, (6) goodness, (7) faithfulness, (8) meekness, (9) temperance, (10) wisdom, (11) might, (12) fear of the Lord.

The three Spirits—understanding, counsel, and the knowledge of the Lord,—are gifts, not qualities.

These twelve qualities of Christ equal the twelve gates of pearl to the Holy City, and the twelve manner of fruit on the tree of life, the leaves (or faith) of which tree (Christ) are for the healing of the nations. F. L. I.

PORT HURON, MICH.

SIX GOOD OFFERS.

IN planning for holiday (or birthday) presents, or missionary work, remember our list of books. We now have something new—THE GOLDEN LINK in paper cover. Single copy, 50 cents. Look over the following offers, all postpaid.

OFFER NO. 1.—Two copies of GOLDEN LINK, (or two of DAY DAWN) and one of either PERFECT DAY or MOSES AND CHRIST, all paper cover, for $1.00.

OFFER NO. 2.—One GOLDEN LINK, one DAY DAWN, and one of either PERFECT DAY or MOSES AND CHRIST, all paper cover, for $1.00.

OFFER NO. 3.—Four copies of either PERFECT DAY or MOSES AND CHRIST, in paper cover, for $1.00.

OFFER NO. 4.—One GOLDEN LINK, one DAY DAWN, one PERFECT DAY, and one MOSES AND CHRIST, all *cloth* bound, for $2.00.

OFFER NO. 5.—The retail prices of these books are as follows: GOLDEN LINK, cloth bound, $1.00, in paper cover, 50 cents: DAY DAWN, the same: MOSES AND CHRIST, cloth bound, 50 cents, in paper cover, 30 cents; PERFECT DAY, the same. Pick out three dollars' worth of any of these books, and we will send them to any address for $2.00.

OFFER NO. 6.—To *new subscribers*, THE WORLD'S HOPE for one year may take the place of the GOLDEN LINK, or the DAY DAWN, in offers 4 and 5.

EXTRACTS FROM LETTERS.

Like It Very Much.

INCLOSED find $3.00 on my subscription to the HOPE. Pardon my negligence that I did not renew last year. What I now send will pay up to Dec. 1900. I certainly want the HOPE continued, for it throws more light on God's redemptive plan than any other religious publication I have ever read. I like it very much.

Wishing you success, I am yours in hope. A. C. R.

PLYMOUTH, IND.

Prayer for Blessing.

I TRUST you will not consider my tardiness in renewing my subscription as indicating a lack of appreciation of the HOPE. Were it to be discontinued to my address, I should much regret it, as it always bears to me matters of interest and profit. The present inclosure will cover my subscription to Dec. 1899. For a long time you have been included with others in my prayers for the bestowal of blessings, and I thank our Father for spiritual food imparted through your instrumentality.

Yours in the Beloved, J. F. S.

PITTSBURG, PA.

Death and Hell Must Surrender.

FIND inclosed $1.00 for the HOPE. I have been reading it for a long time—sent me by a friend. I rejoice over the explanation you give in regard to the salvation of all. I am a Bible reader. I have found the truth as Heaven's law; and the truth righteth all wrongs. Death and Hell must surrender to the Truth. Yours in Christ, W. H. C.

KIMMSWICK, MO.

Living and Trusting.

I AM still living, and trusting in him who will have all men to be saved and come to the knowledge of the truth. The HOPE still comes, and (though I cannot see) it is a welcome visitor. I do not feel as if I could do without it, but am not sure that I ought to receive it for nothing; but if you send it, I shall thankfully accept it, praying tha my Father will bless you and your family in the work. (Dictated.) Your sister in Christ, ABBIE STILES.

[The HOPE will still be sent.—ED.]

Rejoicing in the Lord.

SURELY we have much for which to praise our God of love—much for which to be thankful day by day. It becomes us to rejoice and be glad in him; yea, and I will rejoice for the grace he bestows, and the knowledge of his truth—for the true light he has given, and is continually giving us.

For the present inclosure I would like you to send DAY DAWN, MOSES AND CHRIST, and ATONEMENT to the following addresses * * *. The balance I donate. J. M.

MARLETTE, MICH.

Christian Friendship.

I HAVE neglected until now to write you to please change my address on the HOPE from B. to S. Minn. I have therefore missed its semi-monthly visits. When it came it brought to mind the very precious Christian friendship and communion we enjoyed together in days gone by. My heart is still warm toward you and your dear family. We are comfortably situated here, though wife is quite feeble. I have two preaching points. I am yours waiting for the manifestation of the Blessed One. GEORGE W. WRIGHT.

Home from California.

WE expect to leave here for home near the middle of March, to stop over at several places on our way, hoping to arrive home as soon as April 10.

We have passed a delightful winter in this land of sunshine, fruit and flowers, and have seen much of interest, which will abide with us for the years that may remain as a pleasing memory. We have enjoyed reading the HOPE,

and through the Home Department of the Sunday School, have tried to keep in touch with the Sunday School, and felt the while much at home, with these reminders of the friends we hope soon to see again.

It will be best to send the HOPE for March 15 to Washington.

GEO. H. CANNON.

MAYFIELD, CAL., MARCH 3, 1899.

Feed the Hungry.

I KNOW that I have received the HOPE nearly three months since my subscription expired. I still thought I could spare the dollar; but I cannot so far, nor do I expect to be able to get it. I am old and can earn nothing; if you can send it to me, do so, and if not, all right; but it is a treasure to me, and if the Lord ever blesses me with means, I will send you something. May God bless you and yours. Your sister in the larger hope, S. S.

EAGLE MILS, O.

Signs of the Times.

I INCLOSE another twenty-five cents on my subscription. This may be my last letter. I feel that my course is nearly finished. God has kept me in the faith—glory be to his name! I can say as Jacob on his deathbed, when he was ready to bless prophetically his twelve children and the two sons of Joseph: The God who has kept and fed me all my life, and who by his angel has delivered me from all my difficulties, bless you and all the work you are doing according to his will, and also all the believers in the larger hope.—Amen.

The Bible is not a book of mythology. It is divine—a book of order and harmony. Its Author is a God who raiseth the dead(from the grave, not from hell), and calleth things which be not as though they were.

Christ is the Light of every man who cometh into the world. Here is a new universalism as old as the creation of the world of mankind. God had no hell of torment in the antediluvian time, and we do not read that he ever created one afterward. He had only a prison—and there is a time of loosing the prisoners, and letting the captives go free. Meanwhile corruption is on the increase.

The signs of the times are: (1) The unity of Italy, prepared for the last king and form of the Roman empire; (2) the Zionist Society, to gather the Jews and establish their nationality;—the destruction of the Armenians by the Sultan of Turkey;—the Jews having a grasp on the holy land by a loan of money to the Sultan—a claim against Palestine being the security; (3) the fall of the French Republic; (4) the war of destruction by the United States. They have used the most dangerous weapons in existence. Their victories have intoxicated them, as the victories of old Bonaparte intoxicated the French people. (5) The last one is universal railroads, from nation to nation; great preparations for war on both land and sea. Sure they will fight. This will give work to all who like to go to war, until the word of God about the judgment of this world be fullfilled, and wickedness swept from the earth.

JOHN FORCE.

Pattern and Atonement.

BRO. Paton says he cannot see Christ as the perfect copy, or pattern, for us in all things, because Christ never saw corruption. He is honest in his opinion. But someone else will see in Christ his perfect copy in every phase—because he *is* perfect. The fact that Christ never saw corruption is the very reason that he is a perfect copy. He is *the* perfection of the *all* things, that we are not perfect in; hence we strive to measure up to his perfection. Again, he is the example of every step and change for us all the way through: the perfect man in the flesh, the perfect walk in faith, the copy in suffering, in death to the old Adam, in the resurrection, both for the church and the world.

I desire to present briefly another view of the atonement, which strikes me as about right. But all my bridges are up,

and what might prove to be the beginning of a rut, I think is all leveled off.

There are one or two points overlooked, in Bro. Paton's view, and E. P. Buvinger's also, that seem to me to make all the difference. The force of the language of the tenth verse is to me unmistakable. Although only one goat is killed, the other is "presented *alive* before the Lord to make atonement with him." Lev. xvii. 11 shows that it is the *blood* that makes atonement; hence it is impossible that the second goat can make atonement *with* the first goat by remaining alive, or by entirely escaping death, as the writer tries to show. She forgets that there is no issue of life to anyone except through death. The flesh must die before the Lord's sacrifice can bring life to the man—or rather before he can be raised up to life. There is no life except by a resurrection; and so even for the changed ones, the whole old man dies.

Our Lord's one only offering is what removes the sin of the world. As this is true, there can be no type, or foreshadow, that does not point to the one thing, Christ. The bullock and the goats, and the one goat of Lev. ix., as well as the many other sacrifices under the law, are all necessary in the type, to represent the antitype—Christ's one sacrifice, which is the once for *all* that covers the whole case. Thus Christ was the perfect High Priest. He needed no cleansing; but the typical high priest and his house must first be cleansed themselves. Then, and not before, could they enter in and offer up the sacrifice for the people. The particular point however is: What does the second goat mean? The point is sound that both goats were an offering before the Lord;—and although one goat was selected and slain, the other was not rejected, but was sent out to represent another phase of the Christ, that is not shown in any of the other types—remembering that he must make atonement with the first goat, or the Lord—that is, he must finally shed his blood with that first goat. What does this goat represent but the church's walk of a living sacrifice, outside the camp, bearing their portion of the sins, and killing the old man daily, or being crucified with him, and finally laying down their life with him. It seems to me that this view covers the case, and for my part, I have not found any better view of the matter in anything yet published or that I have heard. I hold to this till a better one comes along.

CHAS. E. FORCE.

REMARKS.—It is one thing to have an idea, and another, to express it. And it is easy to misunderstand. But if the Lord has been seeking for ages to express himself, and is as yet but poorly understood, it should not be surprising if we misunderstand each other.

I have said that as Christ saw no corruption—his body being preserved and raised out of the tomb—in that particular he was not a sample for us, as all who die do corrupt, and return to dust.

In face of this, Bro. F. says: "The fact that Christ never saw corruption is the very reason that he is a perfect copy." From which it is evident that we are not understanding each other, or not using words in the same sense. He uses the word "copy" in the sense in which we are to imitate, and says: "Hence we strive to measure up to his perfection." I have known some who were quite successful in imitating Christ's example in life, but I never knew one who succeeded in preserving his body in death.

I think it was the divine purpose that Jesus' body should be preserved and raised for identification by the witnesses.—Acts x. 39–41. And I think it is the divine purpose that the bodies of even the best Christians should *not* be preserved, because there is no need of such identification, and because the old body is not the body that shall be.—1. Cor. xv. 37, 38, 44.

What Bro. F. has said about the bullock and two goats I will pass on its merits; only asking how the first goat could represent the Lord "shedding his blood," and the scapegoat represent the church following him in "killing the old man daily," when the two goats went in opposite directions? Perhaps I have not understood him.—EDITOR.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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THE EASTER GOSPEL.

(Revised.)

THE Easter Gospel is never out of place. It is the Gospel of Resurrection — the new life of Christ. Easter is a Spring festival, anciently observed in the worship of Ostara, the Goddess of the morning and the opening year, but later adopted by the "Church Fathers" in commemoration of the resurrection of Christ. The early Christians differed as to the time of its observance—the Western churches using the Sunday nearest to the full moon of Nisan, and the Eastern churches celebrating the seventeenth of Nisan, whatever day of the week it might be. By the Council of Nice, A. D. 325, uniformity was secured by fixing upon "the first Sunday after the full moon which occurs on or next after March 21."

Whatever we may think of the custom of Easter observance, or of the authority or wisdom of the "Church Fathers," it is a matter of joy that Christ and his resurrection are the rightful possession of all. We are all interested in the truth that Jesus lives to die no more, and that because he lives, we shall live also.

1. Corinthians xv. is the great resurrection chapter. Paul is the only Bible writer who deals with the subject in such a complete and progressive manner. In addition to the primary purpose of correcting the Sadducean error which had crept into the church at Corinth, that there is no resurrection of the dead, the apostle's argument is a comprehensive statement of the whole plan of salvation.

I. THE DEATH AND RESURRECTION OF CHRIST.—Vs. 1–8. That Christ died for our sins, rose again the third day, and was seen of many witnesses, Paul declares to be the gospel—good tidings — which he first preached to the Corinthians, which they received, and by which they were saved (Rom. i. 16), unless they had believed in vain,—that is, if what he had preached were not true.—Vs. 2, 14. But Christ having appeared in open day to so many credible witnesses, they had not believed in vain.

How different Paul's preaching from what some call gospel! Terrible things, like hopeless hell or endless death, are not gospel—good news—even if true. But as they are neither gospel nor true, the apostle never preached them. What he preached was cheerful and hopeful, in keeping with the angelic message—"*good* tidings of great joy, which shall be unto all people."—Luke ii. 10.

But why is it good news that Jesus died and rose again. It must be because what he did in some way affected us for good. There must therefore have been some direct relation between him and all for whom he died. If he died for only a few, then he was related only to the few; but we are told plainly that "he tasted death for every man," and "gave himself a ransom for all," and therefore he must have been directly related to all. "He died for our sins," and, elsewhere, Paul says, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us," and that, "when we were enemies, we were reconciled to God by the death of his Son."—Rom. v. 8, 10. It is a glorious gospel truth that Christ died for our sins, and rose again for our justification, whether we can understand it all or not; but the better we can understand it, the more we will enjoy it.

The doctrine of Substitution is often presented as explaining the value of the death of Christ. But it is probable that many, from long habit of hearing and speaking, call Christ our Substitute, who do not really believe that he died *instead* of us, or even that death is the penalty of the divine law. That all die, is against the theory that he died *instead* of us; and if the penalty of God's law is endless torment, then Jesus by dying did not suffer it. And his rising the third day is fatal to the idea, held by some, that Jesus died an endless death.

The relation between a man and his substitute—if it be proper to call it a relation—is artificial; but the relation between Christ and those for whom he died is *vital*. This view makes no *less* of Christ's death, but *more*, than Substitution. It is the vital *oneness* of Christ with men that made his death and resurrection gospel. It is like the relation of a head to its body, of a root to its tree, of a seed to its crop, of a vine to its branches. Because of this oneness, when he died *all died*, and when he rose *all rose*.—2. Cor. v. 14, 15. This is better than to have one die and rise *instead* of us; for if he died instead of us, it would leave *him* out of life; and if he rose instead of us, that would leave *us* out. But God counts us in: in him we died, in him we rose, and what was wrought *for* us *in* him, is God's revealed purpose to be executed *in* us *by* him. This is good news indeed.

"For" does not always mean "instead of." It here means "on account of." It would not do to say he died instead of our sins. Let us read Rom. iv. 25 (which has close kinship with 1. Cor. xv. 3, 4,) in this way, "Who was delivered *on account of* our offences, and was raised again *on account of* our justification." Look carefully at this. It does not teach that his resurrec-

tion was the *cause* of our justification, but the *result* of it. Whether we understand how or not, the New Testament teaches that the *death* of Christ secured our justification and reconciliation to God. (See Rom. v. 9, 10.) The point the apostle makes is, not that *Jesus* was justified by his death, and therefore raised but that he was raised because *we* were justified by his death. His resurrection is both the *result* and *proof* of our justification. This does not belittle the resurrection, but it emphasizes the truth that "In due time Christ *died* for the ungodly." As death is the wages of sin, justification is the cause of resurrection. Righteousness is the true foundation for life. This justification, or being made righteous in Christ, (Rom. v. 18, 19), is the only true hope of resurrection. "Being justified [by his death], by faith we have peace with God, through our Lord Jesus Christ."—Rom. v. 1, coupled with the preceding verse. "He is our peace," because he reconciled us to God by his cross, "having slain the enmity thereby."—Eph. ii. 14-17.

The resurrection of Christ is therefore the assurance that his death for men was a success, that all for whom he died were justified. Because of this, he was raised; and, for the same reason, we shall be raised. Hence, the gospel is, not that Jesus died an eterna' death as man's Substitute, but that he died and rose again. "God has given assurance unto all men, in that he hath raised him from the dead."—Acts xvii. 31.

As the death and resurrection of Christ is the gospel, it is easy to see why obedience to baptism—a *symbolic* death and resurrection—should be thought of as obeying the gospel.—Col. ii. 12; Rom. vi. Jesus passed through both the symbol and the reality, and calls upon his followers to do the same. They accept the remission of sins in his name, and rise to walk in newness of life.

II. The Resurrection of All.—Vs. 12-29. The doubters at Corinth had not questioned that Christ rose. It was "the resurrection of the dead" which they were denying. At the twelfth verse, the apostle begins to apply what he preached and they admitted as to the resurrection of Christ, to the removal of their doubt. "If Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" The justification which secured *their* resurrection was the cause of *his*. Hence, "If there be no resurrection of the dead, then Christ is not risen."

Paul makes the relation of the resurrection of Christ and of others very emphatic. His preaching and their faith were both vain, and the preachers were false witnesses of God, if the dead are not to be raised, "because," he says, "we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then Christ is not raised." He makes the resurrection of the dead equally certain with the resurrection of Christ, and declares the whole doctrine and hope of immortality a miserable failure if this is not true. He works up to a climax of hopeless-

ness, and then turns on the light of faith and hope again: "But now is Christ risen from the dead, and become the firstfruits of them that slept."

How many are included in "the dead?" Some are inclined to limit this to those who die in faith. Some contradict themselves, speaking of the resurrection as universal, and yet affirming that Christ opens the way out of death for believers only. Evidently "the dead," here mentioned, includes all for whom Christ died. If he died only for a few, then only a few were justified by his death, and therefore only a few will, or can, be raised. But as surely as he died for all, "tasted death for every man," and "gave himself a ransom for all," so surely all are included in the resurrection.

When Paul meant "the dead in Christ," he said so. "The dead in Christ shall rise first." But "the dead" has no such limitation. Paul declared before Felix his "hope toward God, that there shall be a resurrection of the dead," and then defined it by, "both of the just and unjust."—Acts xxiv. 15. This shows what Paul meant by "the dead." And he could not have spoken of the resurrection of the unjust as a part of his *hope*, if it were an utterly hopeless thing.

But, in 1. Cor. xv., we have Paul's own explanation: "For since by man came death, by man came also the resurrection of the dead." And as if he would anticipate and answer all suggestions of limitation, he immediately adds, "For as in Adam *all* die, even so in Christ shall *all* be made alive,—*every man* in his own order." The suggestion of different orders, to include "every man," proves that he does not refer to believers only. And he carries his argument forward to a climax in other language, leaving no room for limit or doubt. He touches upon the future conquering reign of Christ, after the saints are with him to share his reign, even to the subjugation of all his enemies, and the destruction of death. God cannot be all in all while there are any living enemies. And death cannot be utterly destroyed while any remain under its power. To destroy life is to kill, and therefore to destroy death is to make the dead alive.

The Sadducees denied the resurrection of the dead. In answer to their question, as to whose wife the woman with seven husbands would be in the resurrection state, Jesus first showed that in that state they will neither marry nor be given in marriage, but be deathless and equal to the angels; and then he added: "Now that the dead are raised, [not even excepting those unbelieving Sadducees, of whom this woman and her seven husbands were examples], even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for *all live unto him.*"—Luke xx. 27-38.

We see that Paul and Jesus alike, in speaking of "the resurrection of the dead," had no thought of limitation, but included all mankind. It would be impossible to find language more comprehensive. Because Christ died and rose for all, all shall be made alive in him.

III. THE NATURE OF THE RESURRECTION.—Vs. 35-58. Whether or not a universal resurrection is good news depends upon its nature. Some say all will be raised, but the unjust will be consigned to endless woe; others, that the unjust will die again—an endless death. Neither of these would be gospel, nor an element of hope; and if Paul had believed either, in his zeal to "declare the whole counsel of God," he would have said so somewhere. Neither of these views (nor the "non-resurrection" theory) ever would have been conceived, if the simple gospel had been seen, that Christ was raised because the world, who died in him, were *justified* in his death. The resurrection of all is sure because of their *justification* to life in him; and their resurrection is God's process of realizing in them personally what was theirs representatively in Christ. Men's ideas of the resurrection need modifying to harmonize with the gospel fact that there will be no sinners nor dead men when the resurrection is complete. As they were (not only in God's purpose, but as the crop in the seed) justified and reconciled by his death, so they are to be made alive (saved) by his life.—Rom. v. 9, 10.

We do not teach that men can be saved in sin. "He shall save his people *from* their sins." Neither do we ignore future judgment or punishment (discipline), but maintain that the judgment by Christ is a necessary element in the process of resurrection. Judgment is not *after* the resurrection, as so many think; but men are raised, or brought to victory, *by* judgment. This truth, and the certainty of Christ's success, are declared in the assurance that "He will send forth judgment unto victory," and that "He shall not fail nor be discouraged."—Comp. Isa. xlii. 1-4 and Matt. xii. 18-21. As sin and death are inseparable, and dying is a process, so righteousness and life are inseparable, and rising, or being made alive in Christ, is a process. "As *in* Adam all die, even so *in* Christ shall all be made alive." To be in Adam means no less than to be partaker of his sin and death; and to be in Christ can mean no less than to share his righteousness and life. The psalmist expressed the union of these two ideas when he said: "I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness."—Ps. xvii. 15.

Some do not see that this judgment-resurrection process has begun with all who have been begotten of the Spirit by believing the gospel—the incorruptible seed. The Scriptures clearly speak of Christians as now having the new life—the resurrection life of Christ. —See John iii. 36; v. 24; Philip. iii. 9-14; Col. iii. 1-4; 1 John iii. 14; v. 11, 12. The various shades of thought can all be harmonized if we remember the analogy of natural begetting, gestation, and birth—the natural being the shadow of the spiritual.

A larger class do not see that this judgment-resurrection process is not confined to this life, nor to those in whom it begins here, but is to be carried on until it is complete in all mankind. Indeed, the present judgment is only of an excep-

tional class—the true church—who are to reign with Christ in the future judgment of the world.—1. Cor. vi. 2, 3. The rule of God's plan is, "*After* death the judgment;" and let us not forget that the judgment is to be unto victory. "The dead shall hear, *, * and shall live."—John v. 25. This is the express object of the judgment by the Son of man. All are to be judged by him, and as a result, all shall be made alive in him. As a foregleam of this glorious resurrection of the dead, Christ and his followers are "baptized," not only for themselves, but "for the dead," which would be an unmeaning thing if "the dead rise not," or if their resurrection were hopeless.—1. Cor. xv. 29.

Though salvation from sin is inseparably connected with the resurrection, as seen at the beginning of the chapter, the latter part deals mainly with the nature and glory of the resurrection body. Hence the apostle raises the questions: "How are the dead raised up? and with what body do they come?"—Ver. 35. Some say: "It will have to be the same body that died, or it would not be the same person, for the body is the person; and the wicked, at least, must be raised mortal, in order to die again." But neither Christ nor Paul has hinted at a mortal resurrection. Paul speaks of the resurrection as the way to put on immortality; and Christ said: "Neither can they die any more." We do not have the same body (the same material) from the cradle to the grave, even though we have the same *kind* of a body; yet we do not lose our personality. If the apostle had believed that it must be the *same* body, he would not have asked: "With *what* body do they come?"

Others teach that it will be the same body buried, and yet so changed that, whether of the saved or lost, it will be immortal. It would be a strange change indeed if a body could live in a material fire without being consumed, and yet suffer the pain of burning. The infidel was at least logical when he said: "With a body that will not burn, I will be as comfortable in the fire as anywhere."

But Paul, having asked the question as to what body, goes on to answer it. He uses the sowing, dying and growth of grain (something natural with which all are familiar) to illustrate his subject, and then declares that the body sown is "not that body which shall be," but yet that every seed (or entity) will have a body of its own. (It should be apparent to all that sowing a live seed, to die and grow, cannot illustrate the burial of a dead body. The natural man alive in Adam is the seed sown. The seed must be sown before it dies.)

Paul shows that man in the resurrection will not only have a different body, but another *kind* of body. "God giveth it a body as it hath pleased him." He says there are two kinds of bodies—celestial (heavenly) and terrestrial (earthly), and each has a glory peculiar to itself. He speaks of three degrees or grades of glory,—one of the sun, another of the moon, and another of the stars,—all heavenly bodies,—and then adds: "So also is the res-

urrection of the dead;" that is, all will have heavenly bodies, though all will not have the same degree of glory. There will be room enough for all necessary variety. It will be the special honor of the righteous of this age of peculiar trials, to "shine forth as the *sun* in the kingdom of their Father."—Matt. xiii. 43. If we have such a hope, we need not be unwilling to let others have the glory which the Lord will give them.

The contrast between the two bodies, the earthly and the heavenly, is the same as between the two Adams. Each is the Head or Life-giver on his own plane. By the first Adam, God gives us all an earthly body by the law of generation; and by the Second Adam, gives us a spiritual body by the law of regeneration. God works by law in the heavenly things as well as in the earthly, and the earthly is the type or shadow of the spiritual. Then we can see *how* God will give us our new and better kind of body.

The apostle gives us four elements in the contrast. On the first Adam's side we have, corruption, dishonor, weakness, a natural [animal] body; and on the second Adam's side, incorruption, glory, power, a spiritual body. In God's order, "There is a natural body, and a spiritual body;" but the apostle does not teach that man necessarily has both at the same time, or that man in the unregenerate state has a spiritual body. He explains that the two bodies are related to each other as are the two Adams, or as generation and regeneration. "First the natural, and afterward the spiritual." This order, given by the apostle, cannot fairly be set aside because he uses the verb "is." The whole argument of the apostle is, that as here we have all the elements and consequences of the first Adam's nature, so in the resurrection, we shall have all that pertains to the nature of the Second Adam. "As we have borne the image of the earthly, we shall also bear the image of the heavenly."

Our earthly bodies are adapted to the uses and conditions of this mortal existence, but they cannot enter the kingdom of the immortals; hence all shall in due time and order be changed from the flesh and blood state to the heavenly, the incorruptible, and "Death shall be swallowed up of victory." It is the victory of life. "There shall be no more death." "God shall be all in all."

The change from the death-state of Winter to the life and beauty of Spring, often realized and spoken of at the Easter time, is a grand illustration of the death-destroying or life-giving power of our Lord Jesus Christ. It is not the resuscitation of a corpse, but the bringing forth from dormancy to activity, beauty, and glory, according to the law of the kingdom of the Sun of Righteousness.—"First the blade, then the ear, and after that the full corn in the ear."

It is not dangerous to believe in the all-conquering and reconciling love and power of Christ. The want of such faith is far more dangerous. It is dangerous to believe that the Lord can fail—that any case of sin and death is beyond his redeeming power. It is encouraging to know that our feeblest efforts and our faintest prayers for the right are instruments in our Father's hand to help carry out the design of infinite love. Paul did not regard this large faith and hope as dangerous. He knew that the certainty of success is the strongest motive to faithfulness in all truly Christian work; hence, referring to the certain victory, he says "*Therefore*, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

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EDITOR'S APPOINTMENTS.

Apr. 21, Brown City, Mich., 7:30 p. m. at the home of Andrew Brown.

Apr. 22, and 23, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

Apr. 30, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

May 7, Open for special arrangement.

May 16, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

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—EDITOR.

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CONTENTS.

THE EASTER GOSPEL 113
EDITORIAL ITEMS 120
EDITOR'S APPOINTMENTS 120
NOTES ON SUNDAY-SCHOOL LESSONS.
Jesus the Way, the Truth, and the Life, (Apr. 23) 121
The Comforter Promised, (Apr. 30) 122
WHAT IS FATHERHOOD? 124
EVENTFUL TIMES 125
EXTRACTS FROM LETTERS.
Wish None Lost Forever 126
A Great Blessing 126
Too Good Not to be True 126
What a Consolation 126
The Ten Virgins 126
SIX GOOD OFFERS 128
REJECTED 128
THE ATONEMENT 128

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NOTES ON SUNDAY-SCHOOL LESSONS.

Jesus the Way, the Truth, and the Life.—John xiv. 1-14.

Lesson for April 23.

GOLDEN TEXT.—Jesus saith unto him, I am the way, the truth, and the life.—John xiv. 6.

INTRODUCTION. — Suggested daily readings: M. John xiv. 1-14; Tu. John xvii. 1-10; W. John xvii. 11-19. Th. John xvii. 20-26; F. Eph. ii. 13-22; S. Acts iv. 1-12; S. Heb. x. 11-22.

This chapter, and the three following, have a special interest to us from the circumstances in which they were spoken. They were the last long message from him who was about to die. These chapters have been called the Holy of Holies of the life of Christ. The Lord's supper had been instituted, and the shadow of the cross was upon the disciples, and they were sad. They needed comfort, and Jesus' words were like a rainbow on the storm.

I. JESUS COMFORTS HIS DISCIPLES. Vs. 1-3. The disciples were greatly troubled, because Jesus had told them that he was going to leave them, and that for the present they could not follow him. They were not only sad as anyone might be at the loss of a dear friend by death; but they were specially troubled because they could not harmonize their idea of Christ and his kingdom with the thought of his death; and the natural tendency of what he had said was to undermine their faith in him, even after all the evidences they had seen. Hence his kind and tender words: "Let not your hearts be troubled; ye believe in God, believe also in me."—Do not lose your confidence in me; the God in whom ye believe will solve the mystery to you, and you will see light where now all is dark.

He then began to open to them a subject about which they had known little or nothing before. Their ideas as Jews were mainly of earth and an earthly kingdom. The Father's heavenly house, with its many mansions, was not in their scheme of the Messiah's work. And the necessity of Jesus dying, and going to the Father's house to prepare a place for them, was not in all their thoughts. The subject of his coming again—the second coming—was also a new revelation to them. That coming, not at death, but at the end of the gospel age, at the sounding of the seventh or last trumpet, is often mentioned in the apostolic writings as the hope of the church,—the time for all the faithful to be gathered to Christ and to recieve the unfading crown of glory.—1. Tess. i. 10; iv. 13-18; 2. Thess. ii. 1; 2. Tim. iv. 8; Heb. ix. 28. They are going to be with Christ in the place prepared in the Father's house. This is clearly illustrated by Isaac coming out to meet Rebekah, and escorting her in to her future home with him.—See Gen. xxiv. 61-67.

II. JESUS THE WAY TO THE FATHER. Vs. 4-6. Jesus had *told* his disciples where he was going, and had said something of the way: hence the statement of the fourth verse: but the answer of Thomas shows that they had not understood him—that their knowledge was very imperfect; hence the need of the further and deeper words of verse sixth. Jesus was not only going to the Father, but he was going in a way of which he himself was the illustration, and which is the *only* way to the Father. He was God's way to man; and the embodiment of God's truth and life for man. And he is, for the same reason, man's way to God's truth and life. There is no other revelation of the Fatherhood of God, and no other way of salvation, or up to the condition of the true sonship. Those who talk of the Fatherhood of God, and yet reject Jesus as the divine Son and Mediator and Saviour, are far more dependent on Jesus than they are aware, for their best thoughts of God.

III. CHRIST'S ONENESS WITH THE FATHER.—Vs. 7-11. Jesus never said:

"I am the Father." He did say: "The Father is greater than I;" and yet said: "I and my Father are one." He also prayed, on this same occasion, that all believers might be one, even as he and his Father were one.—John xvii. 20-22. This does not mean oneness of personality, but of spirit and work. We do not attempt to explain the mystery of Christ in the flesh (Matt. xi. 27) but the practical truth which Jesus was teaching is, that if the disciples had known (understood) Christ, they would have understood the Father also, as he was, in all that he said and did, a revelation of the Father. And it was not only true of them, but of all ever since, that so far as Christ is known God is known. For want of seeing this, Thomas, the practical materialist, said, "Shew us the Father, and we will be satisfied." Jesus' answer is pointed: "Hast thou, after so long an acquaintance, and so much evidence, not known me?" He was the highest possible revelation of the Father. To know the one is to know the other. In verses 10 and 11, Jesus keeps up the distinction between himself and the Father, and the oneness —"I in the Father, and the Father in me,"—and affirms that the works the Father did through him were the strongest testimony.

IV. ONENESS OF THE DISCIPLES WITH CHRIST.—Vs. 12-14. Jesus links his disciples into the bond of oneness. We have seen that for this he prayed. He here virtually says, "It is not only true that I and my Father are one, I being his manifestation in the world, but, verily, the same is true of all who truly believe in me. They will work as I have done, and even greater works than these shall they do, because I go to the Father and will send the Spirit of power on them."

To ask in his name is to recognize the oneness, and to come into sympathy with the divine purpose and plan. The "greater works" cannot be greater physical miracles than Jesus wrought, but the spiritual works of which the physical were the shadow. So far as we are in harmony with his spirit and way, the Lord will use us to carry on his work, and bring the kingdom to mankind.

The Comforter Promised.—John xiv. 15--27.

Lesson for April 30.

GOLDEN TEXT.—I will pray the Father, and he shall give you another Comforter.—John xiv. 16.

INTRODUCTION.—Suggested daily readings: M. John xiv. 15-27; Tu. John xv. 17-27; W. John xvi. 1-15; Th. 1. Cor. ii. 9-16. F. Rom. viii. 12-17, 26-28; Sat. Joel ii. 23-32; S. Acts ii. 1-13. These passages relate to the promises and some of the fulfillments concerning the Holy Spirit as the source of comfort, of power, of holiness, of life, and of success.

Keep in mind the circumstances—the same as in last lesson, of which this is a continuation.

I. ANOTHER COMFORTER.—Vs. 15-27. Jesus had just suggested the unity of believers with the Father and the Son —unity of spirit, purpose and work. Now, first, he speaks of obedience as a neccessary condition of that relation. It is not a command to obey, but a statement of fact, "If ye love me, *ye will* keep my commandments."—R. V. Being in this condition of love and obedience, they would be where God would use them. Only on such conditions would Jesus ask the Father to send the Holy Spirit upon them. This Spirit was to come upon the church—of which the cabinet of Jesus was the nucleus—and was to abide forever. The promise in Joel, and the fulfillment in the Acts, show that it was not limited to the twelve, but included both men women—all one in Christ.

Jesus had been their Comforter while with them, especially in the trouble mentioned in last lesson. The Spirit of *the* truth," concerning the way to God, was therefore to be *another* Comforter. His

mission would be to unfold and apply the truth under all circumstances, but His coming would specially comfort those who were then in trouble, because he would solve the mystery of the Messiah's death and all the things that puzzled them.

The world cannot receive this Spirit promised to the obedient, because it is not a visible, tangible thing, adapted to their natural condition. For the same reason, "The natural man receiveth not the things of the Spirit of God,"—the spiritual phase of truth. But all who are spiritually alive know Him, for he dwells with them and in them.

Jesus speaks of the Spirit as the expression of himself: "I will not leave you comfortless (orphans): *I* will come to you" "Lo *I* am with you always." The indwelling spirit is called "Christ in you, the hope of glory."

The manifestation in the flesh was for men in the fleshly state. When Jesus had gone higher, the world would see him no more: but those having his Spirit would understand that he is not dead nor dissipated because not in the flesh, and that their new, inner, eternal life, is because Jesus lives. When this truth is realized, the unity of the Father, the Son, and the disciples, is known. And the power of this inner life will in due time bring its possessors up to the perfection of Christ—a glorious immortality.

Verse 21 emphasizes the statement of verse 15, that love and obedience are essential conditions of the enjoyment of this blessed fellowship with Christ and his Father. Judas could not quite understand anything so spiritual,—and not much wonder. In verses 23 and 24 Jesus in reply to Judas restates in substance what he had said before, only expressing the negative also: "He that loveth me *not* keepeth not my sayings."

Jesus only gave a glimpse of the great truths being yet present with his disciples, but assured them of the fullness of the Spirit's work, — teaching all things, and reminding of what Jesus has previously spoken.—See also John xvi. 7-15. The spirit is competent to perfect the church without the need of the return of Christ in the flesh.

What a promise under those peculiar circumstances: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." In the midst of the storm Jesus had peace, and how often the same thing has been realized by his patient, suffering followers. Peace, and even joy, do not depend upon external blessings, but upon inward conditions. Even in tribulation they that are in touch with the Lord have peace and glory, and rejoice.—Rom. v. 1-5. In view of all that was coming on himself and his disciples, Jesus said: "Let not your heart be troubled neither let it be afraid." Would he not now say the same to us?

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WHAT IS FATHERHOOD?

Like as a Father pitieth his children.—Ps. ciii. 13.

When you tell me that God, the ruler of the universe, whose will is the only law, is my Father I am only partially satisfied. You have told me so much, however, that I want to know more.

A personal relation to Him will so ennoble me that I shall lead a heroic life, and the lack of any such relation may so effect me that I shall resemble a man adrift on the ocean who has neither chart nor compass and who in despair gives up trying to reach a port because he does not know in what direction to lay his course.

But I need to be as clear as possible in my conception of this being who is called my Father, for in that conception is involved my attitude toward him— that is to say, my confidence or my distrust. Once persuade me that I can go to Him not only in my sorrow, with the assurance that His pity will cheer me like a strain of music in a wilderness, but also in my most wilful and sinful state of mind, with no fear of being rebuffed by His anger, and you furnish me with religious motives of the most attractive and beneficial sort. I am mentally and spiritually on a rock which will not tremble under the tread of any tempest.

I want to know, therefore, what you mean by the word Father, and I cannot get on until I do know. My only starting point is from my idea of a perfect earthly parent; but how far can I carry the resemblance? Is He always and forever my Father, or is there a boundary line beyond which He ceases to be a father and becomes not only my Judge but a judge whose love has been changed to anger? I hunger for a very definite conviction on this subject, for my eternity depends on it.

I believe that earthly fatherhood is the bud of which God's fatherhood is the blossom. Some qualities of the ideal parent must be infinitely magnified when I think of God, and others must be infinitely diminished or reduced to the vanishing point.

When, for example, I think of my mother's love and then leap upward to God's love I find I have a long journey to take, but I am sure that the only difference between the two kinds of love is that the one is a moonlit river, which my heart joyfully trembles to contemplate, while the other is the measureless ocean, which is not even bounded by the rising and the going down of the sun, and which I view with awe.

My mother was at times solicitous about me, and her solicitude made her unhappy. Can I say that God is solicitous and that He makes self-sacrifice in my behalf? Would that assertion be too daring? When He "so loved the world," that He sent His Son to redeem it, was there any feeling in the infinite heart which resembles the anxiety of an earthly father? Do not the circumstances logically force me to this conclusion? I sometimes think that any other conclusion is simply unthinkable.

This all embracing love is to the soul what the sun is to the solar system—the centre of of irresistible attraction around which all things revolve and the inexhaustible source of heat and life and fruitage and development. If the sun were blotted out we should freeze, but not more quickly than we should dwindle and become dwarfed if the love of God should cease.

Will it ever cease? Every voice in the universe protests with a thunderous No! When you tell me that this Father can be angry, can doom me to a fate which admits of no redemption, every emotion of my being denies the allegation. I declare that if such a message has come, it has been misinterpreted either by the messenger himself or by us who have tried to read it but have signally failed. My earthly father punished me, but not in the spirit of vengeance. He did it with a whip and with tears, and his only purpose was to save me from my evil ways. Love can be severe for the sake of discipline, but if it can ever turn to hate, then it was never truly love.

God's laws cannot be broken with impunity. There is something of despotism in His kingdom, but His sternness has no particle of anger in it, though it may have sorrow. We must do right, and that must, is in the imperative mood, but I cannot conceive of my Father striking an angry blow. On that belief rests my religion, and it is a very sure foundation.

One ounce of love is worth a thousand tons of fear as a religious motive. The man who fears God has practically no God at all. You can never get to heaven unless heaven attracts you, and your nature can never be ripened or developed except by love.

God is so powerful that if I thought He hated me or could hate me I should pray for annihilation, because that would end it all. But an infinite Father, clothed upon with an infinite pity for my weakness and an infinite love for me, whether I be weak or strong—well, I cannot always resist Him, and some time, either in this world or the next, I shall hear His voice and, like the prodigal, come to myself and seek the blessed home I left in search of pleasures which I have not found. My Father in heaven will love me until at last I learn to love Him, and then my blessed eternity will begin.

GEORGE H. HEPWORTH.

EVENTFUL TIMES.

It is refreshing to read the HOPE as it comes fresh from the press, and especially so these cold days [February] when so closely confined to the fireside. The bound volume for 1898 came to hand and is greatly appreciated. This is a harvest time in a double sense,—a harvest of the gospel age, and a harvest of heavenly truths,—meat in due season —to those who are humble and hungry.

Dear Brother: the Larger Hope, "according to a plan of the ages," is a most wonderful key to unlock the hidden treasures of God's Word. Without it, one is constantly butting his head against some sharp rock of Scripture, and must needs keep himself wounded and sore because he has not the heavenly key.

The booklet on ATONEMENT should be in the hands of every earnest Christian. Its arguments throughout are clear, easily comprehended and, to my mind, convincing. Without a clear understanding of the Atonement in Christ, how can the Bible student know the plan of salvation and the triumph of Christ over all obstructions, however great or stubborn they may be?

Sad it is, that so few, even of those who profess to love God's Word, take any interest in the coming of Christ and the glories to follow in the times of restitution of all things. (Acts iii. 21.) I say it seems sad, and yet we are not to be astonished, because the word of prophecy has declared it would be so. (2. Pet. iii. 3, 4.) Evidences of his near appearing, are multiplying on every hand. The mighty struggle that must result in a world-wide social and religious revolution, is at our doors. We believe it to be the great storm that must go before the setting up of that kingdom, that shall bless every son of Adam and make an end of the devil and all his works.

The sects, as a rule, bitterly reject restitution, or future probation, in any sense, and say it is a great sin to deny eternal torment to all who are not saved before death. But strange as it may seem, these same objectors to God's everlasting mercy, are living at ease, careless and indifferent regarding the masses swiftly gliding down into their orthodox hell, where they must spend eternity in tears and groans, pain and suffering. One would think they would show the candor of Rev. Albert Barnes, the Presbyterian commentator, who in passing on the question said: "I confess I see not one ray to disclose to me the reason why man should suffer to all eternity;" "I have never seen a particle of light thrown on these subjects that has given a moment's ease to my tormented soul;" "It is all dark, dark to my soul, and I cannot disguise it."

How many ministers, deacons and intelligent laymen of this year 1899, are "tormented" on account of his dogma of eternal torture? Is there one out of ten thousand that truly believes it? By their fruits ye shall know how *little* they believe it.

We are living in eventful times. Knowledge, trusts and combines are multiplying on every hand. socialism is eating into the body politic. While they are saying, "Peace, peace," all the great nations are preparing for a mighty conflict. In view of these very times, it is evident the prophet Joel spoke these words: "Proclaim ye this among the nations; prepare war, stir up the mighty men; let them come up. Beat your plowshares into swords, and your pruning-hooks into spears. * * * Haste ye, and come, all ye nations round about, and gather yourselves together. Let the nations bestir themselves, and come up to the valley of Jehoshaphat (The Lord judgeth), for there will I sit to judge all nations round about."

The Lord give us eyes to see and ears to hear and a sound mind to properly divide the word of truth. We need more and more that spiritual discernment that separates the letter which kills, from the spirit which gives life.

THOS. J. TWINING.

EXTRACTS FROM LETTERS.

Wish None Lost Forever.

You will find inclosed $3.00, for which please give me credit for two years; the other dollar use as you see best. I have taken your paper ever since it started, and I have no desire to give it up. It is the only paper of which I read every word. I am interested in the salvation of all. I have no one that I would like to be lost forever.

We think you might give us a call this way the coming summer. We would like to see you again in the flesh.

Your brother in the hope for all,

CHICAPEE, MASS. J. C.

A Great Blessing.

I SEE my subscription expires this month (March); so I will send my renewal, as I should feel lost without the HOPE. It has been a great blessing to me. I like its teachings. I like to read the letters from its many readers. I would like to hear again from Bro. O. M. Chase, and Sister Ermina C. Stray.

Well, I failed to tell you what to do with the other three dollars. I thought it would help send the HOPE to some of the worthy poor who would sadly miss it if deprived of its visits. Your brother in Christ, J. S. F.

WAYLAND, MICH.

Too Good Not To Be True.

MY subscription expires in March. I inclose twenty-five cents for the next three months. I love the HOPE and all your books that I have read—MOSES AND CHRIST, PERFECT DAY, and some others. I have been growing to understand these things for about forty years. I am now seventy-five years old, and in some debility, but have great hope in the new day, as well as the good thing of salvation for all eventually. It is too good *not* to be true. It must be the truth as the Bible is truth. Christ died for all. N. W.

PINE RIVER, WIS.

What a Consolation.

I AM highly delighted with the HOPE, and cannot be content without it. In reading the Bible, your books, and the paper, I go slow, trying to consider them. I believe the Bible is the Book of books, which has no end. It is a wonderful book. In it I see by the eye of faith that the whole world will be one family in God. Oh, what a consolation! But what a scrubbing and washing some of us will have before we are cleaned up to be received into our Heavenly Father's arms! Lord, help us to be pure and clean. P. E. B.

LLANO, TEX.

The Ten Virgins.

I WILL send you an extract from the letter of one of the readers of DAY DAWN:

"Mr. Paton speaks highly of the Adventists in his book, as regards the 1843-4 movement. He likens them to the wise virgins. According to his book, they were right, and *they* were the people to whom God gave the light. If this is so, you should not liken them to [those of] the other creeds. In that movement they were not known as Adventists, but Millerites, and he [Wm. Miller] was a Baptist minister. Later on they formed the Adventist church, and the only error then was looking for the coming of Christ."

Would you kindly mention in the HOPE some particulars about the 1843-4 movement and William Miller.

WINNIPEG, CANADA. E. H.

REPLY.—William Miller was born at Pittsfield, Mass., in 1781. His education was quite limited, but he knew more about the Bible than many who might speak disparagingly of his knowledge. He served as a captain of volunteers in the war of 1812. He afterward resided at Low Hampton, N. Y. As far as I can learn, he was not what is commonly called a "minister," but was a deacon of the Baptist church at

Low Hampton. About 1828 he became interested in the study of prophecy, and in 1833 began to lecture, giving his reasons for believing that the second coming of Christ would take place in about ten years. His teaching awakened a wide interest. The *Encyclopedia Brittanica* says that "as many as 50,000 believers" were expecting Christ to come in 1843. There were probably many more. Wm. Miller never "originated the sect called Millerites," as some have said, nor any other sect. "Millerites" was a nickname given to those in the various denominations who accepted his teaching. I think he never left the Baptist church. The movement which culminated in 1843–4 was not a sectarian movement at all.

The position taken in DAY DAWN is that that movement was the beginning of the fulfillment of the parable of Matt. xxv. 1–12, in which our Lord says: "Then shall the kingdom of heaven be likened unto ten virgins which took their lamps, and went forth to meet the bridegroom." If I am right in the application, both classes—the wise and the foolish virgins—were in that movement. As it was not confined to any one sect or denomination, but represented them all, the facts are against all who claim to be exclusively the Church of Christ, or the Kingdom of Heaven.

The application of the 2300 days of Daniel viii. 14 was the basis of the 1843–4 movement, and I think it was substantially correct.—See DAY DAWN, third edition, page 218. The causes of the disappointment were: (1) looking for the visible appearance of Christ at the end of those days, of which Daniel said nothing; (2) thinking that the cleansing of the sanctuary meant the burning of the world; and (3) the traditional ideas concerning the object and manner of "The Lord's Coming."—See DAY DAWN, page 145. Of course, had there been no definite time, and had they known the whole truth, there would have been no disappointment because "the bridegroom tarried."

It was not until after the disappointment, when *all* the virgins "slumbered and slept," that any of the several Adventist sects were formed. So no Adventist denomination was in the original movement; and I do not know of any such denominations, who have been fulfilling any part of the parable since their organization. The latter part of the movement, like the first, has been non-sectarian. Adventists who are creed-bound are no more likely to advance into the light of the day dawn than those of any other creed-bound sect; and it appears evident that there are thousands of Christians in the Adventist and other sects who have never been in the double movement represented by the parable of the virgins at all.

This movement does not represent the church and the world—the righteous and the wicked—as some have thought. Neither does it include all Christians. It certainly cannot include people who have never, first or last, gone out to meet the Bridegroom—that is, all the wicked, and a majority of Christians.

Matthew xxv. brings to view three distinct classes: (1) the "virgins"—wise and foolish—in the movement concerning the Lord's coming; (2) the "servants," including all Christians not in the first class; and (3) the "nations." Whoever can see this order will understand that the foolish virgins,—that is, those not having oil enough for the emergency, and who were therefore not ready to go in to the marriage,—are not therefore doomed to hopeless punishment. The door to the marriage is not the door of mercy,—the closing of which—nowhere mentioned in the Bible—has been like a dark pall over many. "The mercy of the Lord endureth forever;" and those who are "ready,"—being the firstfruits unto the Lord,—shall share with the Lord in the later ruling and blessing of the nations.—ED.

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REJECTED.

MANY a young man who has sought to enter the United States Army has been rejected. Rigid tests sift out weaklings. To be a soldier a man must have a strong body, and a stout heart. One test is the heart-beat. If the heart-beat is feeble or irregular, the man cannot be allowed to enter the ranks as a soldier.

The records of the examinations in 1898 it is said show fewer rejections than the examinations for the war of 1861-63, *except for a single cause*. The general health of the recruits aside from this was better in 1898 than thirty-five years before. And yet the surgeons rejected nearly *three times as many* as they did in 1861-63.

What is the reason? "*The cigarette.*" Of all the cigarette smokers who desired to enlist, not one in ten were accepted. The cigarette spoiled them for soldiers—it will spoil them for everything else. Cigarette smokers have weak hearts, and when the heart fails what is there left?—*Sel.*

THE ATONEMENT.

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OUR new 16-page tract called BIBLE PROGRESSION giving an outline of the plan of the ages, is now ready for circulation. Price 15 cents a dozen, $1.00 a hundred. Keep the good news going.—EDITOR.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 17., No. 9. ALMONT, MICH., MAY 1., 1899. $1.00 a year.

ACCORDING TO THE SCRIPTURES.

A Letter and Reply.

I feel greatly indebted to you for much light in the Scriptures. I could not do without the HOPE. But frequently errors appear that grieve me, and when I reflect how much the truth would be worth to you and the HOPE readers, I cannot refrain from writing. You still adhere to Friday crucifixion, and this error prevents you from seeing many other grand truths. To show that you are in error, please allow me to present the following.

You admit, and no one denies the fact, that Jesus came from Jericho to Bethany, on Friday, "six days before the passover." We also know that the feast of the passover always came on the fifteenth day of the first month. The "preparation of the passover" always came the day before the feast, which is the fourteenth.—Lev. xxiii. 5, 6. The paschal lambs were always killed on the fourteenth, which was "the preparation of the passover." Jesus was crucified the same afternoon the paschal lambs were slain.

The next morning after Jesus was crucified and buried, the Pharisees asked Pilate for a watch, at the Saviour's tomb. Matthew says this occurred "the next day that followed the day of the preparation." Matt. xxvii. 62. This shows that the "preparation" for the passover and the crucifixion of Jesus both occurred the day before the watch was asked for. So the passover lambs were killed, and Jesus was crucified, on the afternoon of the fourteenth, just as the law required.

Jesus came to Bethany "six days before the passover." The feast of the passover always came on the fifteenth day of the month. Take the six days Jesus came before the passover from the day it came, then you will have the ninth day of the month for his arrival, because six from fifteen leaves nine. Since you and nearly all commentators admit he came on Friday, the ninth day of the first month must have come on Friday that year. This is no doubt correct, but if Friday was the ninth, then Saturday was the tenth, Sunday the eleventh, Monday the twelfth, Tuesday the thirteenth, and Wednesday the four-

teenth. But Jesus was crucified on the afternoon of the fourteenth. "It was the preparation of the passover."

If Jesus was crucified on Friday, he must have come eight days before the passover, instead of six. Which is wrong, John, or Friday crucifixion? Jesus was crucified the day before a sabbath. The fourteenth was the day before the annual sabbath of the feast of the passover, which always came on the fifteenth, no matter what day of the week. This shows that if Jesus came from Jericho to Bethany on Friday, he must have been crucified on Wednesday. Wednesday is the middle of the week, and the Messiah was to be cut off "in the midst of the week." He was to be "in the heart of the earth, three days and three nights." From Wednesday evening to Saturday evening, which is "the end of the Sabbath," (Matt. xxviii. 1) is exactly "three days and three nights." "Jesus died and rose again according to the Scriptures."

When you once clearly see this truth you will know that Jesus was not crucified on Friday, and that there was no Sunday morning resurrection. Nor did Jesus eat the passover the night of his betrayal.

Yours in love, and for the truth.

WM. FREDRICK.

REPLY.—Bro. F. requests me to answer. I appreciate his zeal for the truth; but I am at a loss to see that it is a question so vital or important whether Jesus were crucified on Wednesday, as he thinks, on Thursday, as some as earnestly maintain, or on Friday, as Christians generally agree; or what "grand truths" are obscured by the common view. To me the vital truth is that Jesus died for our sins, and proved his success by his resurrection—whether he died on Wednesday or Friday, and rose on Sunday or on the Sabbath—the latter being the brother's position. But even the less important truths are better than error; and we will therefore consider the matter again.

Let us begin with the brother's first statement. He agrees to the generally accepted idea that Jesus came to Bethany on Friday, "six days before the passover."—John xii. 1. This being true, I think the passover must have occurred on the following Thursday, which was "the fourteenth day of the first month," (Lev. xxiii. 5) and not the fifteenth, as the brother assumes. The "feast of unleavened bread," proper, began the next day after the passover, or on the fifteenth.—Ver. 6. "They kept the passover on the fourteenth day of the first month," as the Lord commanded.—Num. ix. 1-5. It appears that the brother makes a slight mistake by confounding the passover, with the feast that followed.

The brother says: "The preparation of the passover always came the day before the feast,"—or on the fourteenth,—and assumes that the paschal lambs and Jesus were killed that day. The expression, "The preparation of the passover," occurs in John xix. 14, and applies to the day that Jesus was crucified. But if all the facts had been taken into account, I do not think the above statement would have been made. I think the brother's con-

fusion is caused by the idea that "the preparation of the passover" was the day before the feast—the day the passover was slain. We have seen that the passover was observed on the fourteenth, and they did not prepare for it the day before. Mark xv. 42 says the crucifixion was on "the preparation—the day before the sabbath,"—not the passover. Luke xxiii. 54 says the same in substance, and the context shows that, after seeing Jesus in the sepulcher, the woman "rested the sabbath day according to the commandment." John xix. 31 also shows that it was the preparation of the sabbath. The anxiety was that "the bodies should not remain upon the cross on the sabbath day." It was the sabbath preparation of the passover week—which made that sabbath day "a high day." I think these testimonies all favor the common view, that Jesus was crucified on Friday, the fifteenth day of the first month.

It is quite natural that the brother (and many others) should infer that Jesus should be crucified at the very hour for the slaying of the passover. It is assumed that this must have been so in order to fulfill the law—of the passover type. But the record of the evangelists does not appear to sustain the inference. After making his argument to prove that Jesus was crucified on Wednesday, Bro. F. affirms, accordingly, that Jesus did not eat the passover the night of his betrayal. How can he say this in the face of the record? In Matthew xxvi. 17, we read that the disciples came to Jesus, saying: "Where wilt thou that we prepare for thee to eat the passover?" He told them where to go, and say to a certain man, "My time is at hand; I will keep the passover at thy house with my disciples." And the disciples did as Jesus told them, "and made ready the passover." And "when the even was come," [the very time fixed by the law—Num. ix. 3, 5], "he sat down with the twelve. And they did eat."

It appears evident that this must have been on "the fourteenth day of the month." Mark xiv. 12 confirms this. It was on the day "when they [the Jews] killed the passover," that what Matthew has told us occurred. Mark's record is substantially the same; and verses 16–18 show that the disciples made ready the passover, and in the evening they sat down and ate.

Luke also says it was the day "when the passover must be killed." So he sent Peter and John, saying, "Go and prepare us the passover, that we may eat." "And they made ready the passover. And when the [evening] hour was come," they all sat down together. "And he said unto them, "I have heartily desired [see margin] to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God."—Luke xxii. 7–16. That was the last typical passover.

If any brother has a theory requiring that Jesus must have been actually crucified on the day for killing the passover, and therefore that he could not have eaten the passover the evening before his crucifixion, had he not better give

up his theory? Evidently "Jesus was" *not* "crucified the same afternoon the paschal lambs were slain," but the next morning at "the third hour,"—(Mark xv. 25); and from the sixth hour, until the ninth, there was darkness over all the land.—Matt. xxvi. 45; Mark xv. 33; Luke xxiii. 44. And yet Jesus' "hour" had no doubt come when the paschal lamb was slain, the day before his crucifixion.—See John xiii. 1-4. He had eaten the passover supper.

I believe Jesus came to Bethany on Friday, the *eighth* day of the first month, rested on the sabbath with the friends there, rode into Jerusalem on Sunday, the tenth day of the first month (the anniversary of taking up the lamb—Ex. xii. 3); that the passover was killed and eaten on Thursday, the fourteenth, between the evenings, (Ex. xii. 6, margin); that Jesus' hour had then come, though he was not crucified by men until Friday; that he rested in the sepulcher over the sabbath, and rose very early Sunday morning, to begin his new dispensation and work.

The Emphatic Diaglott, instead of saying, "In the end of the sabbath," (Matt. xxviii. 1) renders it, "After the sabbath," which agrees with the following statement, "as it began to dawn toward the first day of the week." The first day did not dawn at night, or late in the sabbath, which ended at sunset. The women rested the sabbath, and came to the sepulcher early next morning. This harmonizes with Mark xvi. 1, 2 and Luke xxiv. 8.

I know it is sometimes claimed that none of these passages *say* that Jesus rose on the first day—this mostly by those advocating seventh-day observance. But Mark xvi. 9, in four versions before me, says he rose very early the first day of the week. This fact seems to me to be against the theory that he was crucified on Wednesday, which makes the time too long for those who claim that he must have been exactly "three days and three nights," or seventy-two hours, in the death state. Such exactness of statement is not according to the idiom of the language, which allows a part of a day to be called a day; neither does it harmonize with the statement of Jesus that he would rise on "the *third* day." After three full days could not be the third day. From the passover time, when his hour had come, and he had virtually laid down his own life (John x. 18), Sunday was really the third day, and there had been three full nights. It appears evident that the disciples on the way to Emmaus understood that first day of the week to be "the third day," of Jesus' promise, as we find it linked in their minds with the report that he had risen.—See Luke xxiv. 21-24.

Our brother refers to Paul's statement that Jesus died and rose according to the Scriptures. But Paul says he rose "the third day" according to the Scriptures. If Jonah's time in the deep is one of the Scriptures, (and I think it is), then Paul accepted Christ's rising "the third day" as a fulfillment of the expression of Jesus, "three days and three nights." I do the same. And really the third day rising is the

best part of the time element. Paul calls it gospel—the fact that Christ's personal victory was secured on the third day.—1. Cor. xv. 4. As Jesus was raised after two days, in the third day, "very early," as above shown, so his body, the church, is to be raised in the third thousand-year day—the millennium—"the third day" of the Second Adam being the seventh, or "last day," of man's first week of thousands.

The third day rising is gospel because it is a key truth. Jesus said: "Destroy this temple, and in three days I will raise it up;" and "He spake of the temple of his body."—John ii. 19-21. This was true of his own personal body on the third short day, and of his body, the church, "the temple of God," in the third thousand-year day.

Jesus' answer to those who said Herod would kill him is on the same principle. He said: "Go tell that fox: Behold I cast out devils, and I do cures today and tomorrow, and the *third day* I shall be perfected." Jesus here identified himself with his body, the church, and in it he works for the "today and tomorrow" of the gospel age, and will be perfected in the early morning of the third day—the millennium. He could not have referred to his own personal work, and to ordinary days, for the third day of that kind from the time he spoke did not reach even his death. This is confirmed in the latter part of the passage where he evidently referred to his own personal work and to ordinary days: "Nevertheless I must walk today, and tomorrow, and the day following: for it cannot be that a prophet perish out of Jerusalem."—Luke xiii. 31, 32.

The restoration of Israel seems to be coincident with the raising up of the church. The experience of Jonah is not only a "sign" of the death and rising of Jesus, and of the church, as shown above, but also of the national death and restoration of Israel. Jonah's refusal to obey God is a picture of Israel's failure to do its appointed work as a kingdom of priests. Jonah cast out of the ship and his experience in "hell," (sheol or hades), is a picture of the desolation of Israel (the rich man of the parable) and their bitter experience since Christ's time. But in neither case was it endless or hopeless. Jonah afterward said: "Out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, and the floods compassed me about * *. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. * * I went down to the bottoms of the mountains [governments]; the earth with its bars was about me forever [for an age]; yet hast thou brought up my life from corruption."—Jonah ii. It seems easy to see its application to Israel. As Jonah finally repented, was delivered from hell, and went and preached to Nineveh; so Israel will repent, be restored, and finally perform her mission to the nations in the third thousand-year day—the millennium—the seventh from Adam.

See also Hosea vi: "Come, let us return unto the Lord; for he has torn [left us desolate], and he will heal us [restore]; he hath smitten, and he will bind us up. After *two* days

he will revive us; in the *third* day he will raise us up, and we shall live in his sight." This seems to be one of the Scriptures according to which Jesus rose the third day; and as of that restoration his rising was the key of hope, no wonder Paul calls it gospel.

In reference to another statement of our brother, I would say, Wednesday is indeed the middle day of the week, but I think "the midst of the week," of Daniel ix. 27, refers to the seventeenth week of years of verse 24, and not the ordinary week of days.

I have written as this matter appears to me, but I have no quarrel with those who think differently. I still believe that there are things more vital than days—even the inner life and Spirit of Christ.

—EDITOR.

NOTES ON SUNDAY-SCHOOL LESSONS.

The Vine and the Branches.—John xv. 1-11.

(Lesson for May 7.)

GOLDEN TEXT.—I am the vine, ye are the branches.—John xv. 5.

SUGGESTED DAILY READINGS.—M. John xv. 1-11; Tu. 1. John ii. 1-9; W. 1. John iii. 18-24; Th. Matt. vii. 15-23; F. Gal. v. 16-26; S. Rom. xii. 1-5; S. Eph. iv. 1-16.

INTRODUCTION.—This lesson about the vine and the branches is a continuation of the comforting message to his disciples in the shadow of their near-approaching bereavement. There is some difference of opinion as to where this was spoken. On account of the words of xiv. 31, "Arise, let us go hence," some think this lesson must have been given on the way to Gethsemane, and was suggested by the vineyards on the way. But xviii. 1 suggests that they did not really leave the upper room until after the complete lesson and the prayer. The figure may have been suggested by the "fruit of the vine," which they had been using at the supper; and it may not have needed any external thing to suggest it, as the comparison was familiar, and the vine very common.

I. VINE AND HUSBANDMAN.—Ver. 1. Jesus is the true Vine, and the Father planted him in the world. The true Vine is genuine, ideal, perfect—fulfilling the design of the Father, and the perpect relation to all the branches. The individuality of the Father and Son is not ignored, but emphasized. The Father is not like a hired laborer, but the Planter and Owner of the Vine. The Son came from the Father into the world—entered into human conditions. This planting of the true Vine was an act of the free and sovereign grace of God. God so loved, that he gave his Son. God is real. An impersonal principle cannot live, cannot love, cannot be a Father.

II. VINE AND BRANCHES.—Vs. 2-5. The individual disciples of Christ are the branches of the true Vine. The various denominations are not properly called "branches" of Christ, or his church. The design of this lesson is to illustrate the unity of Christ and his disciples—without ignoring their individuality. Someone on being asked of what branch of the church he was a member, answered: "I am a branch all by myself." Someone has shown us that there are seven Scriptural figures illustrating the unity of Christ and all true believers: (1) One is drawn from the animal kingdom—Shepherd and sheep; (2) one from the vegetable kingdom—Vine and branches; (3) one from the mineral kingdom — Foundation and building; (4) one from the human form —Head and body; (5) one from the family relation—the brotherhood; (6) one from the marriage relation—Bridegroom and bride; (7) the climax is spiritual—"He that is joined to the Lord is one Spirit." "Who shall separate us from the love of God, which is in Christ Jesus our Lord?"

Christ is not only the trunk of the vine, but the whole vine, whose life is manifested in every branch. As the vine supports the branches, and its life flows through them and is their life, so the Anointed One is the life in all his disciples. They not only *will live* by and by, but they *do live* now. "He that hath the Son hath life." Their relation to him is not artificial, but vital; and physical death does not destroy this relation. Whether we live or die, we are the Lord's.—Rom. xiv. 8. If we live in the Lord, we shall die in the Lord.—Rev. xiv. 13.

It is a blessed truth that the relationship of believers to the Christ establishes their oneness with each other—"members one of another."—Rom. xii. 5. As the inner Christ life is the basis of Christian character, it is also the only true basis of Christian fellowship. All attempts to *create* a basis of fellowship are artificial, like holding staves together with external hoops. The true fellowship can only be gained by learning to realize the true relation as branches in the vine, or members in the body. It is spiritual, vital, eternal. And yet the true unity does not destroy individuality. Christians are many, and yet one—one in the essential oneness of the Father and the Son.

III. — FRUITFUL AND FRUITLESS BRANCHES.—Vs. 2-8. The true object of being in the vine is to show the life and power of the vine in fruit-bearing. As in the natural vine, so in Christ. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."—Ver. 8. The Father is glorified by the fruit of the Spirit being continually produced in the world.—Gal. v. 22, 23. Those who do not bear such fruit are not the disciples of Christ. The branches that bear not fruit he taketh away, and the branches that bear, he prunes and cares for, that they may be more fruitful.—Ver. 2. He recognized the disciples as clean through the word; they had taken a bath.—Ver. 3. Only by abiding in Christ, as living branches in the living vine, can the fruit of the Spirit be borne.—Vs. 4, 5. The natural man cannot bear spiritual fruit. It seems that fruitless branches must here represent mere professors—those nominally Christian, but not having the Spirit. Like dead branches they are destroyed by fire.—Ver. 6. They can have no part with the real church of Christ.

Let no one press this so far as to make it mean utterly hopeless punishment, in view of the promised restoration of all things.—Acts iii. 21. See God's severe and merciful dealing with Israel as branches cut off, and finally saved.—Rom. xi. 15-32.

To such as abide in Christ, and therefore in the fellowship of the Spirit, the promise is that their asking shall be answered. Are not all such prayers inspired by the Spirit? Otherwise men ask amiss, and do not receive. Who would dare to limit the possibility of great results in fruit-bearing through the co-operation of God and those in fellowship with him?

IV.—LOVE, OBEDIENCE, JOY.—Vs. 9-11. Jesus here states that love is the tie between the Father, the Son, and the disciples. As the Father loves the Son, so the Son loves the disciples,—and the condition of abiding in that love is obedience. As he kept his Father's commands, so the disciples must obey his commands. And he also affirms, what all real Christians know is true, that fullness of joy comes on the line of divine fellowship and loving obedience. It is the Lord's design that his followers should have fullness of joy. Love, obedience, and joy are inseparable. Such experience makes the true representative of God, our loving Father, among men. Jesus says: "This is my commandment, That ye love one another, as I have loved you."—Ver. 12.

(*Continued on page 137.*)

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CONTENTS.

ACCORDING TO THE SCRIPTURES 129
NOTES ON SUNDAY-SCHOOL LESSONS.
The Vine and the Branches, (May. 7) 134
Christ Betrayed and Arrested, (May. 14). 137
EDITORIAL ITEMS 136
EDITOR'S APPOINTMENTS 136
THE ATONEMENT 138
PEACE ON EARTH, (Poetry) 139
STATES OF HOPE 139
AN OLD-FASHIONED SCOTCHMAN 140
EXTRACTS FROM LETTERS,
Interest and Profit 142
God's Way is Good 142
Our Father 142
A Helpful Offering 142
Grand and Wonderful 143
Still on the War Path 143
Traveling and Preaching 143
Help One Another 143
SIX GOOD OFFERS 144

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(*Continued from page 135.*)

Christ Betrayed and Arrested.—John xviii. 1-14.

(Lesson for May 14.)

GOLDEN TEXT.—He is despised and rejected of men.—Isa. liii. 3.

SUGGESTED DAILY READINGS.—M. Matt. xxvi. 14-25; Tu. Luke xxii. 39-46; W. John xviii. 1-14; Th. Matt. xxvi. 47-56; F. Matt. xxvii. 3-10; S. John vi. 60-71; S. Acts i. 15-26.

INTRODUCTION.—To obtain a general view of the subject of our lesson, it is necessary to read the parallel accounts in the other gospels. In last lesson we saw Jesus in the upper room, giving his farewell address to his disciples, and commending them to God in the most touching and wonderful prayer. The shadow of the cross did not dim the mind of Jesus, and his thought was of his disciples, then and on, and not of himself. John records much omitted by the others; and the others record what he omits. According to Matthew and Mark, the last act before leaving the upper room was to sing a hymn or psalm. So Jesus taught, and prayed, and sung in connection with the last supper. A great change was about to occur. The tragedy of Jerusalem was already beginning.

I. THE BETRAYAL.—Vs. 1-3. What a contrast between the communion with friends in the comfortable upper room, and the following dark scenes in Gethsemane! Judas had early arranged the betrayal, and after receiving the sop at the table, had gone out to perform his dark part of the affair. At the close of the upper room lesson, Jesus and his disciples went forth into the night, crossed the brook Cedron, and entered the garden. It is supposed to have been about midnight.

Cedron means The Cedars, or Black. "The brook" was a ravine—not properly a beautiful stream, as it has sometimes been pictured, but—the path of a winter torrent, between Jerusalem and the Mount of Olives.

Gethsemane—the "garden"—was an orchard of trees including Olive trees. It was one of many gardens surrounding Jerusalem, and may have belonged to one of Jesus' friends, "For Jesus oft-times resorted thither with his disciples." Judas knew the place, and evidently expected Jesus would go there after the supper in the upper room.

The other evangelists tell us that, leaving eight of his disciples near the gate as a guard, Jesus took Peter, James and John farther into the garden. Then he left them also, and went a little farther and prayed alone. He was in such agony that he sweat, as it were, great drops of blood. Three times he prayed that the cup might be removed, and yet submissively says, "Not my will, but thine be done." Three times he came to his disciples and found them asleep with weariness and sorrow. The cup was not removed, but Jesus' prayer was answered by an angel sent to strengthen him, and he had peace and perfect calm for the coming ordeal.

According to previous arrangement, Judas came as the guide of a band, or cohort, (several hundred), of soldiers, which the chief priest and Pharisees had obtained from the Roman authorities. With the Roman cohort was a great multitude. — Mark xiv. 43. Though the moon was at the full, they thought they might need the light of lanterns and torches in the garden. Did they expect armed resistance from Jesus and his disciples?

The story of the betrayal is more minutely given by the other evangelists. Judas may have led the band to the house where he left Jesus. If so, not finding him there, he then led them to the garden—the place of familiar resort. A kiss was the signal agreed upon. As the band reached the garden, Judas went in advance, and came to Jesus just as he had aroused the disciples. He saluted him, "Hail Master," and kissed him, probably loudly and repeatedly, to attract the attention of the

soldiers. Jesus said: "Friend, wherefore art thou come?" (Matt. xxvi. 50) and, "Judas, betrayest thou the Son of man with a kiss?" (Luke xxii. 48)—using a token of love and friendship as a sign to his enemies. It is like honoring Jesus with the lips—loud profession—when the heart is far from loving him.

II. JESUS MEETS THE SOLDIERS.—Vs. 4-9. After the kiss, Judas fell back to the soldiers. Jesus was not taken by surprise. He knew his time had come, and deliberately met his foes alone, saying, "Whom seek ye?" They said, "Jesus of Nazareth." He said, "I am he." His words and manner, coupled with what they had heard of his power, caused them to move backward in fear, and to fall to the ground. Again he asked, "Whom seek ye?" and received the same answer. He then said, "I have told you that I am he: if therefore ye seek me, let these [disciples] go their way." He was not taken by force, but gave himself into their hands. He was ready to die; but it was necessary that his disciples should live; and his saying was fulfilled, "Of them which thou gavest me I have lost none."

III. PETER'S RASH COURAGE.—Vs. 10, 11. The disciples asked Jesus if they should defend him with the sword, (of which they had two).—Luke xxii. 49. But without waiting for an answer, Peter drew his sword, and cut off the high priest's servant's ear. This was just like Peter—rash and reckless. Peter's plan was against the divine plan of promoting the kingdom. He was compromising Jesus, and placing him as a rebel against the Roman government. Jesus relieved himself of this by healing the wounded ear.—Luke xxii. 51. (This was Jesus' last miracle.) He first said to Peter, "Put up thy sword: the cup which my Father hath given me, shall I not drink it?" "All that take the sword shall perish with the sword." He could have called twelve legions of angels to his aid, but the Scriptures must be fulfilled.—Matt. xxvi. 52-54. Though he was teaching openly and daily in the temple, they could not take him till his time had come. He laid down his life of himself.—John x. 17, 18.

IV. THE ARREST.—Vs. 12-14. When he gave himself up, they took him and bound him. And the soldiers, the captain, and the Jewish officers all had a hand in the matter. When he was taken, all his disciples forsook him and fled. Peter and John followed afterward, afar off, to the place of his trial. Jesus was first led to Annas, who had been deposed by the Roman power, but was probably regarded by the Jews as the legal high priest,—the office being for life.—Num. xx. 28; xxxv. 25. He was father-in-law of Caiaphas, and probably had much influence with him. It seems that Caiaphas was committed to the death of Jesus, on the ground "that it was expedient that one man should die for the people." But how he thought the good effect would follow does not appear. It had a deeper significance than he knew.—John xi. 47-52.

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Was the Saviour of the world;
And his meek life, pure and holy,
From that cradle was unfurled.
From the manger to the hilltop
Of Mt. Calvary's sacred brow,
Every step was one of blessing,
For the everlasting now.

Down in Egypt, land of story,
Where the Gentile rulers live,
There was spent in infant glory
What the Lord saw fit to give.
Born in Bethlehem, Jesus, Saviour,
In Judea, o'er the sea;
Reared in Nazareth, the blessed,
Happy land of Galilee.

When the years roll in their beauty,
Round the earth from east to west,
Bringing sheaves of love and duty,
From the heights of heaven's blest;
Listen to the story olden,
Told by firesides in the night,
Of the wondrous life of Jesus,
Bringing peace and life and light.

When the days ring down the ages
From the snowclad northern glen,
To the earnest southern sages,
Tell the story once again.
Tell once more the olden story,
When the bells peal out again,
From the steeples gray and sombre,
"Peace on earth, good will to men."

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STATES OF HOPE.

WHEN we stop thinking, we go to sleep. When we quit sleeping, we go to thinking. Just as sure as we think our own thoughts, we hope our own hope. As we look out upon the world, we see that it has a right, good, large hope. We know that it is large because it is the hope that, if they die, they shall live again. These got a taste of life, caught a glimpse of the glimmer and the sheen of the radiant dawn of their eternity; and God will remember the world's hope, for they are saved by it.

But, we see other than these whose hopes are higher, therefore, larger. We know that it is larger, because it is the hope of restitution, of redemption; hope of sharing in eternal bliss through love and mercy. Let us re-remind both of these classes of the sure promise, that, "to them that hath, more shall be given."

We experience the pleasures of this truth in the line of hope, for, among all these hopefuls, there is still another class whose hopes are very high, high like God's hope for mankind.

These are they who have the largest hope, and this is Christ's 'abundance.' By an overflow of the Holy Spirit in us, our thoughts may be like God's thoughts, high as heaven is above earth, and our ways as his way, perfect as he is perfect. O God, be thou our love, our light and truth; our thought, our hope, our all.

R. H. LIST.

☞ WE would remind our friends of the books we have: THE GOLDEN LINK, $1.00; DAY DAWN, $1.00; PERFECT DAY, 50 cents; and the new MOSES AND CHRIST, 50 cents, all cloth bound, will all be sent for $2 00 received at one time.

THE GREAT REVELATION, or God's Love, Purpose and Plan, is a book of 96 pages, paper cover, 10 cents.

DID *your* subscription expire with 1898? If so, help us by renewing now.

An Old-Fashioned Scotchman.

By Ian Maclaren.

He had demanded that afternoon to be told the truth, and the doctor, himself a young Scot, had told him plainly that he could not recover, and then he had asked, as one man speaking to another, both being brave and honest men, when he would die, and the doctor thought early next morning.

"Aboot daybreak," said the Scot, with much satisfaction, as if, on the whole, he were content to die, and much pleased it would be at the rising of the sun. He was a characteristic type of his nation, rugged in face and dry of manner, an old man, who had drifted somehow to this English city and was living there alone, and now he was about to die alone, without friends and in a strange land.

The nurse was very kind to him, and her heart went out to the quiet, self-contained man. She asked him whether he would like to see a clergyman, and said that the chaplain of the infirmary was a good man.

"A've nae doubt he is," said the Scot, "and that his meenistrations wud be verra acceptable to English fouk, but a've never hed ony dealin's wi' Episcopalians. He micht want to read a prayer, and I cudna abide that, and mebbe I cudna follow the texts in his English tongue."

The nurse still lingered by his bed. He looked up to her and assured her he was in no need of consolation. "Saxty year ago ma mither gared me learn the wale (choice portion) o' the Bible, and they're comin' up ane by ane to ma memory, but I thank ye kindly."

As the nurse went back and forward on her duties, she heard her patient saying at intervals to himself, "I know whom I have believed." "I am persuaded that neither life nor death." Once again she heard him, "Although the mountains depart and the hills be removed," but the rest she did not catch.

During the afternoon a lady came into the ward whose service to the Lord was the visitation of the sick, a woman after the type of Barnabas and Mary of Bethany. When she heard of the old man's illness and his loneliness, whom no friend came to see or comfort, she went to his bedside. "You are very ill," she said, "my friend."

"A'm deein'," he replied, with the exactness of his nation, which somewhat fails to understand the use of graceful circumlocution and gentle phrases.

"Is there anything I can do for you? would you wish me to sing a few verses of a hymn? some sick people feel much comforted and soothed by singing; you would like, I think, to hear 'Rock of Ages,'" and she sat down by his bedside and opened her book, while a patient beyond who had caught what she said raised his head to enjoy the singing.

"Ye're verra kind, mem, and a'm muckle obleeged to ye, but a'm a Scot and ye're English, and ye dinna understand. A' ma days hev I been protestin' against the use o' human hymns in the praise o' God; a've left three kirks on that account, and raised ma testimony in public places, and noo would ye send me into eternity wi' the sough of a hymn in ma ears?"

For a moment the visitor had no reply, for in the course of all her experiences, during which she had come across many kinds of men and women, she had never yet chanced upon this kind of Scot. The patients in the Infirmary were not distinguished by their religious scruples, and if they had some prejudices they turned on large and full-blooded distinctions between Protestant and Catholic, but never entered into subtleties of doctrine.

"Ye'll excuse me, mem, for I'm no ungratefu'," he continued, "and I wud like to meet yir wishes when ye've been so kind to me; The doctor says

I canna live long, and it's possible that ma strength ma' sune give way, but a'll tell ye what a'm willin' to do."

The visitor waited anxiously to know what service he was going to render her, and what comfort she might offer to him, but both were beyond her guessing.

"Sae lang as a've got strength and ma reason continues clear, a'm prepared to argue with you concerning the lawfulness of using onything except the Psalms of David in the praise of God either in public or in private."

Dear old Scot, the heir of many a covenanting tradition and the worthy son of covenanting martyrs, it was a strange subject of discussion for a man's last hour; but the man who could be true to the jots and tittles of his faith in pain of body and in face of death was the stuff out of which heroes and saints are made. He belonged to a nation who might sometimes be narrow and over concerned with scruples, but which knew that a stand must be taken somewhere, and where it took a stand was prepared to die.

The visitor was a wise as well as gracious woman, and grasped the heart of the situation. "No, no," she said, "we will not speak about the things wherein we differ, and I did not know the feeling of the Scots about the singing of hymns. But I can understand how you love the Psalms and how dear to you is your metrical version. Do you know I have been in the Highlands of Scotland and have heard the Psalms sung, and the tears came into my eyes at the sound of the grave, sweet melody, for it was the music of a strong and pious people."

As she spoke the hard old Scot's face began to soften, and one hand which was lying outside the bedclothes repeated the time of a Scots Psalm tune. He was again in the country church of his boyhood, and saw his father and mother going into the Table seats, and heard them singing:

"O thou my soul, bless God the Lord,
And all that in me is
Be stirred up thy holy name
To magnify and bless."

"More than that, I know some of your Psalm tunes, and I have the words in my hymn-book; perhaps I have one of the Psalms which you would like to hear."

"Div ye think that ye cud sing the twenty-third Psalm.

"The Lord's my Shepherd, I'll not want?"

for I wud count it verra comfortin'."

"Yes," she said, "I can, and it will please me very much to sing it, for I think I love that Psalm more than any hymn."

"It never runs dry," murmured the Scot.

So she sang it from beginning to end in a low sweet voice, slowly and reverently, as she had heard it sung in Scotland. He joined in no word, but ever he kept time with his hand and with his heart, while his eyes looked into the things which were far away.

After she ceased, he repeated to himself the last two lines:

"And in God's house for evermore
My dwelling place shall be."

"Thank ye, thank ye," he said, after a little pause, and then both were silent for a few minutes, because she saw that he was in his own country, and did not wish to bring him back by her foreign accent.

"Mem, ye've dune me the greatest kindness ony Christian cud do for anither as he stands on the banks of the Jordan."

For a minute he was silent again, and then he said:

"A'm gaein' to tell ye somethin', and a' think ye'll understand. Ma wife and me wes married thirty-five years and ilka nicht of oor married life we sang a Psalm afore we gaed to rest. She took the air and a' took the bass, and we sang the Psalms through frae beginning to end twal times. She was taken frae me ten year ago, and the night afore she dee'd we sang the twenty-third Psalm. A've never sung the Psalm since, and a' didna join wi' ye when ye sang it, for a'm waitin' to sing it wi' her new in oor Father's Hoose the morn's mornin', whan there'll be nae nicht nor partin' evermore."

And this is how one English woman found out that the Scot is at once the dourest and the tenderest of men.

—*Presbyterian Witness.*

EXTRACTS FROM LETTERS.

Interest and Profit.

INCLOSED find one dollar to apply on my subscription to the HOPE. I trust you will not consider my delay as indicating a lack of appreciation of the paper. Were it to be discontinued to my address, I should much regret it, as it always bears to me matters of interest and profit.

Yours waiting for the manifestation of the immortal victory over all evil,

BERRYMAN, GA. J. A. B.

God's Way is Good.

IT is some time since I wrote to you, partly on account of sickness; but by God's mercy and love, I have not been idle in giving him praise who gave his all, that all through him shall come to the knowledge of the truth, and in due time enter into his rest. My faith in the blessed Jesus is like a star—the star that led the wise men of the East to Bethlehem, in search of the Babe in the manger, the coming King and Saviour of all men, especially of them that believe. I am satisfied that God's way is a good way, for God is love.

I inclose $1.25 for two new subscribers to the HOPE and some tracts including "God's Triumph."

LEXINGTON, MICH. R. M. R.

Our Father.

INCLOSED find a dollar for the HOPE. We have been so busy that I almost forgot my renewal; but "Better late than never."

I often think how good our Father is. One of the best names for God is Father. It is a lovely, deep, sweet, heart-touching name. By this name we deeply touch our God, since there is not a sweeter sound to the Father than the voice of a child. Our Father is the life, and the life gives out the light to all his dear ones.

Oh! what a wonderful age we are permitted to live in. May the dear Father bless and guide you all safely till the change comes. J. G.

PITTSBURG, PA.

A Helpful Offering.

IT is so seldom you hear from me that it is a matter of surprise when a letter comes to you. But although I do not write, I do not forget you, and the semi-monthly visits of the HOPE keep up the acquaintance.

For a long time it has been my desire to send you a convincing evidence of my interest and regard, but I have not been able to do so until this time, and now it is my privilege to send you an "Easter offering" in the shape of a check for twenty-five dollars, payable to your order. In apportioning it, it is my desire and purpose that fifteen dollars be used as you may deem advisable in the advancement of the Master's work; and ten dollars is for the faithful and self-denying servant to apply to his personal or family use.

My sixty-first way-mark is just passed. I am young in spirit and full of the joy of the Holy Spirit. Although isolated, the loving-kindness of God is advancing me in the knowledge and love of his truth, and in a personal acquaintance with and devotion to the beloved Master, and a loving sympathy for and interest in my fellow-travellers—all men—as far as possible.

Please understand that I do not wish my name or initials to appear in the HOPE in connection with this offering.

With sincere regard and prayers for grace and favor to you, in your work and in your home, I remain, looking forward with joy, Your fellow-traveller,

* *

[This "Easter offering" came in a good time, enabling us to pay a bill which was due, and reminding us of the promise, "The Lord will provide." We are thankful to the Lord and our brother.—EDITOR.]

Grand and Wonderful.

I SEND you $2.00, one to pay for my HOPE for 1899, the other for someone who cannot pay.

In the HOPE of March 15, you show a most beautiful picture of the man that was, is, and shall be. How grand and wonderful is the creation of man, as seen in the light of the gospel! First the natural, then the spiritual, is God's law as pertaining to this world. Man as seen with the natural eye is in the crude state, from which the spiritual man shall be developed by the process of suffering and death. May God bless you, my brother, in sowing the seed, and may it germinate in the hearts of the people, and bring forth a bountiful crop to the honor and glory of God.

LEOLA, PA. D. B.

Still on the War Path.

AFTER so long a time, I send you a dollar, for which give me credit on account.

I am still on the war path, battling for what I believe to be truth. I hope to have time to write a short article for the paper soon. Love to you and the HOPE family. O. M. CHASE.

Traveling and Preaching.

INCLOSED find $4.50 for books, as follows: one MOSES AND CHRIST, cloth bound, to —— ——; one DAY DAWN, paper cover, to —— ——; one each, in paper, to —— ——; and the balance in MOSES AND CHRIST, paper cover, to my address.

I am traveling now and preaching the grand song of Moses and the Lamb. I spent about twelve days at St. Mary's, Ohio, and awakened a great interest. Then I went to Bluffton, and staid about ten days, holding meetings every night, with good results. I have been at Fostoria two days, and am having a good time. Will remain here for several days more. I have made up my mind to continue in the work as an evangelist, and have given up all other business.

A. B. OPPY.

Help One Another.

I NOW send a dollar to pay up for 1898. [It pays for half of this year.—ED.]

I have much consolation in the HOPE. If there is good tidings anywhere, it is in these writings. It gives one strength and hope to go on and do good. If all could see, what a great change it would make! People would not take advantage of one another, to deceive or persecute, but would recognize the brotherhood of man, and help one another to overcome wrong and to do what is right.

I have lent my papers, and have tried to explain them as far as my knowledge would permit; but some people cannot see it, and can read and not understand. I often wonder why. If you plant an apple-tree, surely you will get apples. But if it does not bear good fruit, by proper care it can be improved. So it is with us all. One kind word will reach to the depths of a man's soul, and where there was wrath there will be sunshine. If we cannot all see alike, let us remember that we are brothers—all from one Parent.

I would like to have the free moral agency of man explained. I do not believe that a man is a free moral agent, but would like to hear from others.

ALBION, N. Y. F. O. B.

REMARKS.—The term, "Free moral agent," is not Scriptural, and it is a question with some whether a man can both be free and be the agent of another. There has been much disputing over the two subjects, the freedom of the human will, and the Sovereignty of God. Perhaps both parties have held extreme views. It seems that all men are free, within the limit of God's supreme will and purpose. Man at first and under the law was addressed as if he had power to choose whom he should serve, and yet he always chose the wrong. It seems that in doing so he acted out his primary or animal nature; and he, of course, had to suffer the

consequences of his action. Paul says he was subjected to vanity in hope, and not of his own will. The deliverance is said to be into a glorious liberty.—Rom. viii. 20, 21. He that is made free by the Son is free indeed.—John viii. 36.

The new begetting or birth is said not to be of the will of man, but of God. John i. 13. The natural man does not know and cannot receive spiritual things.—1. Cor. ii. 14. Man cannot come to Christ unless drawn by the Father.—John vi. 44. Of his disciples, Jesus said: "Ye have not chosen me, but I have chosen you."—John xv. 16.

It seems clearly Scriptural, and according to experience too, that the Lord, in the matter of salvation, is the first mover; but after he has given people a start, he expects them to co-operate with him, and they are exhorted and persuaded to faithfulness, and are chastised if they fail. Their responsibility is equal to their ability. "To whom much is given, of him much shall be required." And it appears to me that the Lord has given more people a start in the upward way, the way of life, than is generally supposed. "Many are called, but few are chosen." We are exhorted to make our calling and election sure. "Many stripes" are for him who knows his Master's will and does not obey. To reign with Christ is the reward of the faithful.

I do not very often quote from any church creed, but as our Methodist brethren usually make more of human free will than those of the Calvinist faith, I here copy the eighth "Article of Religion," from the M. E. book of Discipline:

"The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God: wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will."

Paul said: "By the grace of God I am what I am;" and I think all Christians will agree to it.—EDITOR.

SIX GOOD OFFERS.

IN planning for holiday (or birthday) presents, or missionary work, remember our list of books. We now have something new—THE GOLDEN LINK in paper cover. Single copy, 50 cents. Look over the following offers, all postpaid.

OFFER NO. 1.—Two copies of GOLDEN LINK, (or two of DAY DAWN) and one of either PERFECT DAY or MOSES AND CHRIST, all paper cover, for $1.00.

OFFER NO. 2.—One GOLDEN LINK, one DAY DAWN, and one of either PERFECT DAY or MOSES AND CHRIST, all paper cover, for $1.00.

OFFER NO. 3.—Four copies of either PERFECT DAY or MOSES AND CHRIST, in paper cover, for $1.00.

OFFER NO. 4.—One GOLDEN LINK, one DAY DAWN, one PERFECT DAY, and one MOSES AND CHRIST, all *cloth* bound, for $2.00.

OFFER NO. 5.—The retail prices of these books are as follows: GOLDEN LINK, cloth bound, $1.00, in paper cover, 50 cents; DAY DAWN, the same; MOSES AND CHRIST, cloth bound, 50 cents, in paper cover, 30 cents; PERFECT DAY, the same. Pick out three dollars' worth of any of these books, and we will send them to any address for $2.00.

OFFER NO. 6.—To *new subscribers*, THE WORLD'S HOPE for one year may take the place of the GOLDEN LINK, or the DAY DAWN, in offers 4 and 5.

☞ THE revised edition of MOSES AND CHRIST has 286 pages—66 pages more than the first edition contained, and yet the price is the same—30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

☞ WATCH the date after your name to see when your subscription expires.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 17., No. 10. ALMONT, MICH., MAY 15., 1899. $1.00 a year.

LIGHT AFTER DARKNESS.

A Letter and Reply.

It has been a long time since you heard from me, yet the Hope has come regularly. I inclose $2.00 to apply on my subscription. Please continue to send me the paper. It is a welcome visitor, though I have been behind with you. The gold standard has lowered the price of labor until the laborer, or especially the farmer, can hardly live. Yet I am not discouraged, for the Scriptures foretell these perilous times.

I am anxiously watching the war-preparations of the nations. The political convulsions will soon take place. I look for no more peace until the storm of the harvest passes over, and then God's promise (Isaiah xxv. 7-9) will be verified. Wickedness in almost every conceivable form is here, and the cause was laid at the cradle of the race.—Rom. viii. 20. God's time to convert the world is not yet.—Mark iv. 11, 12. Men have tried what they could do. In Isaiah xxvi. 18 is the answer; but in the next three verses we find God's good tidings:

"Awake and sing, ye that dwell in dust."

Bless the Lord for that glorious command, for we all dwell in dust. What a change is to be in the near future! Oh, what an awakening! Resurrection is redemption, and none will be left in the death state. Christ shall see of the travail of his soul and be satisfied.—Isa. liii. 11. See the next verse: "And made intercession for the transgressors;"—not a few, but all sinners. How was this done? Jesus, sent of the Father, took Adam's place [the Second Adam—Ed.] to give life, light, wisdom, strength and righteousness to the transgressors. Sin kills people; but when a man dies, he is freed from sin; "For he who died has been justified from sin."—Rom. vi. 7, E. D. Why? Because he has fully paid the penalty of the law in dying. Now the law is fully satisfied, but the man cannot live again without a progenitor to give him life. Jesus is the real Adam, not the figure.—Rom. v. 14.

Dear Bro. Paton, though we have never met, I recognize you as a true Christian brother; and your writings have been more to me than any others I have read, ancient or mod-

ern. I hope God's blessing will continue with you, that you may live to reflect the light upon others, till the storm be past, if it be God's will.

G. C. BROWN.

REPLY.—I do not care to discuss party politics in the HOPE, but my personal sympathy is with the laboring poor and those in debt, and therefore not with any standard which tends to make the rich man richer and the poor man poorer; but I cannot see how low wages can oppress the laborer who is not in debt, when the things he needs can be bought at low prices. If a man has work, a day's wages will buy more of the necessaries of life today than it did thirty years ago when the currency of our country was inflated. It appears reasonable that other causes, besides the gold standard, are tending to oppress the poor and lessen the demand for labor. With all the ever-increasing facilities for production, less labor is required to furnish the world what it needs. But over-production is not so dangerous to the world at large as under-consumption; and the puzzle is, how the unemployed poor can buy at any price. For some reason wealth—the fruit of the union of labor with the forces of nature—is flowing into the hands of comparatively few; and mountains of wealth always make valleys of poverty. How long will this trend of wealth continue? And if the Lord is indeed, as the apostle declares, working all things after the counsel of his own will, how is this process to culminate in blessing to the poor, as indicated by the prophets? However paradoxical it seems, I believe the solution will be realized.

It is doubtless true that the gold is a mighty weapon in the hands of the money-kings, many of whom are Jews. They carried the gold with them out of Egypt. Will it not be a power in their hands for their restoration now? If the destruction of the money-power would weaken the Jews in the eyes of the nations, and hinder their restoration, we need not expect such a destruction now. God's word must be fulfilled in the restoration of Israel. After that perhaps neither gold nor silver will be used as money. The prophet says they shall both be cast in the streets, which may imply their worthlessness. Perhaps the time will come when money—a measure of values and a medium of exchange—will not be needed at all. God will surely fulfill his word in the final destruction of whatever causes oppression. If we see a dark cloud looming up, it is a great comfort to know that it has a silver lining. Light and knowledge will in due time supersede the darkness which makes present conditions possible.

On another point, Bro. B. says: "Sin kills people; but when a man dies, he is freed from sin;" and then quotes Romans vi. 7 as proof of the latter statement. This seems plausible, and it is true of the kind of death the apostle meant: but I do not think the apostle teaches that a man is justified by his own physical death. If so, then man does not need a justifying Saviour, but only a physical Life-restorer. If this were true, what need of the future judgment unto victory, which appears clearly Scriptural? I think when the apostle said, "He that is dead is justified from sin," he had

reference to death to sin—a deeper death than the physical. Was he not speaking of the justified state of living Christians, who having obeyed the gospel, were then made free, or justified, from sin?—Vs. 17, 18. The justification thus applied was, according to the apostle's teaching, secured to us by the death of Christ. He was delivered for our offences, and we, when we were enemies, were reconciled by his death. —Rom. iv. 25; v. 10. But the apostle shows that this justifying and reconciling death was deeper than the mere bodily death of Jesus; for, "In that he died, he died unto sin, and in that he liveth, he liveth unto God." And in order to experience the practical benefit of this death, men still alive are exhorted to reckon themselves also "dead indeed unto sin, and alive unto God, through Jesus Christ our Lord."—Ver. 11. And if this justified and reconciled state is not obtained in the present life, it can only be obtained through the process of judgment which is after death. The death that frees from sin is deeper than physical death. So, at least, it appears to me.—EDITOR.

THE ATONEMENT.

The revised ATONEMENT is complete. Besides many minor changes made, a new section on "The Burnt Offering," and a chapter on the "Object of the Judgment," have been added. Size, 96 pages. Price, single copy, ten cents; six copies, fifty cents.

OUR new 16-page tract called BIBLE PROGRESSION giving an outline of the plan of the ages, is now ready for circulation. Price 15 cents a dozen, $1.00 a hundred. Keep the good news going.

THE TWELVE APOSTLES.

I HAVE searched and have found knowledge, by the supply of the Spirit of God, about the twelve apostles of our Saviour. He first called them all by the will of God, each for his own particular place, and to do his own work. Jesus never did anything against God's will.

Here we see the beginning of a new creation, which will continue until all the earth shall be filled with it.

Were the twelve faithful to follow the Saviour? Yes. I have seen no record to the contrary. Our blessed Redeemer sent them, giving them power over unclean spirits to cast them out, and to heal all manner of sickness and diseases. To them he said: "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. * * And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrha, in the day of judgment, than for that city."—Matt. x. 1–15.

At the last passover, our Saviour sent Peter and John to "prepare the passover, that we may eat. * * When ye are entered into the city, a man shall meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say to the master of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with

my disciples? And he shall shew you a large upper room furnished: there make ready." And when they sat down, Jesus said, "I have greatly desired to eat this passover with you before I suffer."—Luke xxii. 8–16.

Here we see the end of the earth-life and work of our Saviour; and the twelve were faithful to him. After Judas betrayed him, and Peter denied him, and all abandoned him, their hope was lost about his earthly kingdom. Sad disappointment!

Now I ask, Will any one of them have followed the Saviour in vain? I think not. Some have condemned poor Judas. For my part I find his cruel death plenty for him. My own lifetime, since God has adopted me for his child, has taught me. Some parts have been so sinful that my Heavenly Father has been forced to use severely his pruning-hook, that I may be partaker of his holiness and put my trust in him.

Will I condemn Judas, as some do, (and as the Bible does not), to an endless hell of torment? No; since I was eighteen years old, I have not believed in that; and I thank my Heavenly Father and my Saviour that I have never in all my Christian life spoken a word to maintain such an abominable doctrine, against the mercy and love of God, which endure forever. That doctrine represents him as a Tyrant. All who advocate it had better examine their own life and cease condemning Judas, or any of their fellowmen. Our Saviour did not condemn him; nor did the apostles.

When the Jews brought the adulterous woman to Jesus, they said: Master, we find Moses commanded to kill such a woman, but what sayest thou? He answered: "He that is without sin among you, let him throw the first stone at her." Then he stooped down and wrote on the ground, and her accusers, condemned by their own conscience, passed out one by one, and left the woman alone with Jesus. He then said: "Where are thine accusers? Hath no man condemned thee?" She said: "No man, Lord." And he answered: "Neither do I condemn thee; go, and sin no more."

I invite all the believers in endless torment, whatever their other beliefs, to examine their own life, and see if they have been as faithful to follow and obey the Saviour as was Judas. If God permitted Satan to enter into him, it was to fulfill the Scripture. He afterward repented, gave back the money, confessed his sin, and suffered the penalty. In the regeneration, when the Son of man shall come in his glory, Judas will sit in one of the twelve thrones, judging one of the tribes of Israel.—Matt. xix. 28. He lost only his apostleship and the reward of it.

I rejoice in the salvation of all the offspring of God. Praise and glory be unto our Heavenly Father and the Saviour of the world.

JOHN FORCE.

☞ THE revised edition of MOSES AND CHRIST has 286 pages—66 pages more than the first edition contained, and yet the price is the same—30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

TWO PICTURES,—DARK AND BRIGHT.

About the time *Z. W. T.* was started, I was in the M. E. Church. At a quarterly meeting the Presiding Elder preached from 1. Cor. vi. 19, "a temple for the Holy Ghost," saying: "God intended the human heart for a temple for himself, but would not take forcible possession. Man, being a free agent, must give it voluntarily. But at the very beginning, God met with a great disappointment. The devil upset His plans and got possession of man. God, ever since, has done all he could to remedy the trouble. In early ages, we find in the Bible the mention of only ten cases where God succeeded. It is mostly thought that these ten men lived close together as to time, but their lives covered 3000 years."

At the close of the meeting I remarked to the only other *W. T.* reader in the church at that time: "If God in 3000 years only got ten souls, and the devil all the rest, the scheme of salvation is the greatest failure that could be conceived of."

This sermon was recalled to my mind the last of November by the report in a daily paper of remarks at an Anniversary of the Christian and Missionary Alliance, held in Philadelphia. It said:

"One glance at the people assembled in the main body of the meeting would convince an observer instantly of some remarkable spiritual character in their faces."

Then followed

Some Interesting Figures.

Missionary Banister, citing Jer. xiv. 11 and Zach. xi. 12, to the terror of the luke-warm, put before them the problem of the missionary work in glaring, hard statistics. He said there were 1,500,000,000 people in the world, that only 500,000,000 of them were under so-called Christian civilization, that only 170,000,000 were Protestant Christians, that by far the larger part of these were merely nominal Christians, very few real Christians; that there were 400,000,000 Buddhists, 200,000,000 Mohammedans and 211,000,000 Hindoos.

"For every Christian born into the world there are seven heathen; the heathen population of the earth is increasing seven times as fast as the Christian. So we are making haste backward," he said. "There were seven lands in Asia where there were no Christian missions. In India, which was not called a 'closed' land, there was one missionary to every 4,000,000 people, yet it was one hundred years since the first Christian missionary went to India.

"In the next thirty-five years all the present adult population of India would be dead. These lands were 'not closed, but neglected.' The people, who earn from four to eight cents a day, gave more money to a stone bull every year than all the Christians in the world gave to carry the gospel to them.

"The puny work of the Christian world must be a laughing-stock for the devil," said Mr. Bannister. "Even in ordinary times, not in times of earthquake, famine and plague, the people of India die at the rate of a million a month, dropping into a hopeless hell, while we are entertaining ourselves at home."

How can these statements and facts be accepted and reconciled by people of intelligence when taken in connection with the commission of Christ, "Go ye into all the world and preach the gospel to every creature," (Mark xvi. 15), and his promise, (Matt. xxviii. 20), to be with them to the end of the world? In Rom. x. 13-15, we see that those to

whom this promise is given must be sent of God. Does not the result look as if they were like the class mentioned in Jer. xxiii. 31, who ran before they were sent? or Rom. x. 25, "having zeal of God, but not according to knowledge?"–not knowing his plan (Acts xv. 14–18), that in the present age God's work is as "Simeon hath declared, how God at the first did visit the Gentiles to take out a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world."

How sweetly comes the voice of our Elder Brother, to those to whom it is given, (John xv. 14–16), "Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants, for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you." And then, as if to leave no ground for boasting, he tells us: "Ye have not chosen me, but I have chosen you."

Then as to the fullness of the future work, how it fills the soul with joy to read Zeph. iii. 8, 9: "For all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent;" and Jude 15: "to convince [not destroy] the ungodly."

Let us also turn to Rev. v. 9, 10, and hear the "new song:" "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

All nations having been represented in the selection of the Christ body, we see, in Rev. xxi. 24, that the nations themselves are now to walk in the light of the New Jerusalem; and the gates of the heavenly city shall not be shut by day; and there shall be no night there.

How can anyone read Rev. xxi. and condemn those holding the largest hope as being in fatal error and therefore must suffer the loss of salvation. Explain these open gates. Within all is pure, bright and glorious. Those inside are safe forevermore. Will those redeemed ones ever get tired and want to return where sin still exists? Is it not more reasonable to think that, having the same nature and mind that led Christ to leave the glory he had with the Father, to come to earth to redeem man by manifesting the Father's love, they will, Christlike, go out on missions of mercy to prepare those outside to be fit to enter?

Often, in reading the HOPE, I have been struck with the fact that many are poor and afflicted, often shut off from Christian fellowship on account of their views. But who that has been truly possessed by the knowledge of God's plan, will not

join with Paul and count all things but loss for the excellency of the knowledge of Christ Jesus our Lord? While being perfected, it is to be expected that we shall fail to agree on some points, but when perfected, we shall see eye to eye. Till then let us heed the words of Jesus in Mark ix. 38-40, and as we have opportunity, work, not to secure salvation, but to show that the Spirit of Christ is working in us. Let us take heed to the warnings, and the neglected or overlooked promises of God. When we see the time of trouble foretold by Jesus in Matt. xxiv. and Mark xiii., the perilous times by Paul in 2. Tim. iii. 1-5, let us remember that He worketh all things after the counsel of His own will;—that "Fire and hail, snow and vapor, and stormy winds fulfill his word;"—that the devil also is subject to God, and, as in the case of Job, can only do as permitted.

Having been given this knowledge, let us take up the language of Hab. iii. 17: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord; I will joy in the God of my salvation;"—knowing that nothing can separate us from the love of God—not even ourselves.

My daily prayer is that I may be kept to the end, witnessing a good confession.

"Soon shall I pass the gloomy vale,
Soon all my mortal powers must fail;
Oh! may my last expiring breath
His loving kindness sing in death."

ALEX. R. SHAW, M. D.
PHILAD'A., PA.

NOTES ON SUNDAY-SCHOOL LESSONS.

Christ Before the High Priest.—John xviii. 15-27.

(Lesson for May 21.)

GOLDEN TEXT.—He came unto his own, and his own received him not.—John i. 11.

SUGGESTED DAILY READINGS.—M. John xviii. 15-27; Tu. Luke xxii. 54-62; W. Luke xxii. 63-71; Th. John viii. 42-47; F. 1. Pet. ii. 17-25; S. Matt. xxvi. 31-35; S. Psalm cxli.

INTRODUCTION.—To understand this trial of Jesus, it is necessary to read and put together what the several evangelists have recorded about it. It may well be considered the most remarkable trial in the world's history. He was a notable victim. The court, ordained for justice, and based on the best laws, distorted its own principles. The trial was a farce, conducted with a predetermination to convict.

I. AT THE PALACE OF THE HIGH PRIEST.—John xviii. 13, 14; Matt. xxvi. 57; Luke xxii. 54. It is thought that Annas, the deposed high priest, and Caiaphas occupied different portions of the same palace, in the southwestern part of the city, on Mount Zion; and that here was held the irregular meeting of the Sanhedrim, hastily summoned in the night for this purpose. The same courtyard belonged to the whole palace, so that Peter's denials were in the same court, though in separate trials.

Jesus had two trials, the first before the Jewish authorities, who having determined to destroy him, must formulate charges against him punishable with death; the second before the Roman authorities, who alone had legal power to execute the death penalty. The Jews hoped the latter would be a mere formality, the Romans accepting the decision of the Sanhedrim.

The first trial is the subject of the present lesson. Like that before Pilate, it consisted of three parts or acts: (1) the preliminary trial before the high priests—regarded by many as the one

(*Continued on page 153.*)

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May 14, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

May 19, Brown City, Mich., 7:30 p. m. at the home of John Vannest.

May 20, and 21, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

May 28, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

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—EDITOR.

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CONTENTS.

LIGHT AFTER DARKNESS..... 145
THE ATONEMENT..... 147
THE TWELVE APOSTLES..... 147
TWO PICTURES,—DARK AND BRIGHT..... 149
NOTES ON SUNDAY-SCHOOL LESSONS.
Christ Before the High Priest, (May 21).. 151
Christ Before Pilate, (May 28)..... 154
EDITORIAL ITEMS..... 152
EDITOR'S APPOINTMENTS..... 152
HE KNOWS IT ALL, (Poetry)..... 156
TRIBUTE TO MISS CLARA BARTON, (Poetry) 157
EXTRACTS FROM LETTERS,
Sympathy for the Erring..... 157
Jesus the Anointed..... 158
Sanctification and Individuality..... 159
SIX GOOD OFFERS..... 160

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(*Continued from page 151.*)
recorded by John; (2) the informal trial before Caiaphas and members of the Sanhedrim—regarded as the one recorded by Matthew and Mark; (3) the formal condemnation at the regular meeting of the Sanhedrim—probably the one recorded by Luke. In connection with these were the denials of Peter and the mockery of Jesus.

II. PETER'S FIRST DENIAL.—Vs. 15–18. Peter followed Jesus afar off (Matt. xxvi. 58), and was therefore in greater danger of denying him than if he had been bolder and kept nearer to him. How soon his ardor failed when the real danger appeared. The "other disciple" was John, who was acquainted with the palace, being known of the high priest. He went into (probably the court of) the palace, but Peter stood at the door, and John spoke to the maid who kept the door, and brought Peter in. She said: "Art [not] thou also one of this man's disciples?" (The R. V. omits the 'not.') And he said: "I am not." Here was cowardice, untruth, and treason to his Master. It is probable that John had moved on and left him alone among his enemies, so that he was an easy prey to his own weakness. Perhaps he was more afraid because he had cut off the servant's ear. He found a place among the servants, who had made a fire to warm themselves. In such company, where the name of his Master was no doubt the subject of scoffing, it was easier to deny. It is always dangerous to a Christian to be in such company, if he tries to keep his position in the dark.

III. THE PRELIMINARY EXAMINATION.—Vs. 19–23. Annas, though deposed, had still great influence. The Jews no doubt regarded him as the proper high priest. It is said that five of his sons became high priests, and his son-in-law, Caiaphas, was now in the office. The two were acting as one. They had secured the arrest of Jesus. It was Annas' servant whom Peter had attacked. Being a Sadducee, he was bitterly opposed to Jesus' teaching. In asking Jesus concerning his doctrine (teaching) he probably had two objects: (1) to trap him into saying something that could be construed as blasphemy; (2) to give time for the call of the Sanhedrim. They were perhaps afraid of the aroused multitude should morning come before Jesus was in Roman hands.

The answer of Jesus was wise: "I have spoken openly to the world; * * In secret I have said nothing." As much as to say: Call in your witnesses. It was not fair to seek to make him convict himself. Because he thus answered, foiling the high priest, one of the officers smote Jesus on the cheek with the palm of his hand. The calm fearlessness of Jesus is admirable. "If I have spoken evil," either in substance or manner, prove it, "but if well, why smitest thou me?" The word implies that the blow was severe.

IV. THE IRREGULAR TRIAL BEFORE CAIAPHAS.—Ver. 24. Being himself worsted, "Annas sent him bound to Caiaphas."—R. V. The investigation so far had been private and unofficial, and, we might say, a failure. It seems that Jesus had been unfettered, and now rebound. Caiaphas, the high priest, being president of the Sanhedrim, would subject him to a formal trial; but it was irregular because it was contrary to their law to try anyone in the night. But evil-doers love darkness rather than light.

The charge against Jesus before the Sanhedrim was blasphemy, the penalty of which, according to Jewish law, was death. The witnesses were two men, who perverted a saying of Jesus, and even these did not agree. The sentence was pronounced, the charge being confirmed by Jesus' own confession, (he being put under oath), that he was the Son of God and their future Judge. Having formulated the charge, they

must adjourn till dawn to bring the case before the Sanhedrim in a regular meeting, at the proper place.

The mockery of Jesus took place between the adjournment and the regular meeting. He was shamefully insulted, beaten, and scoffed at by the rabble, but he bore it quietly. It was in connection with this dark and hopeless scene that Peter continued his denial.

V. PETER'S DENIALS. — Vs. 25-27. He had denied at the gate. Now, in the midst of the confusion, as he is warming himself by the fire, he denies again, with greater vehemence. Peter's faith had gone down to a low point, in view of the situation. How could Jesus be the Son of God and stand in such a position? The third denial was called out by the kinsman of the servant whose ear had been cut off, "Did I not *see* thee with him?" said the servant. Peter was in danger now. So he denied with an oath.—See Mark. Immediately the cock crew—the signal Jesus had named. The look which Jesus then turned upon Peter went to his heart like an arrow, and he went out and wept bitterly. Peter repented. His restoration is recorded in the last chapter.

The formal condemnation of Jesus by the Sanhedrim is recorded by Luke. He was then turned over to the Roman authorities.

Christ Before Pilate.—John xviii. 28-40.

(Lesson for May 28.)

GOLDEN TEXT.—I find no fault in him.—John xix. 4.

SUGGESTED DAILY READINGS. — M. John xviii. 28-40; Tu. Luke xxiii. 1-12; W. Matt. xxvii. 15-25; Th. John xix. 1-16; F. Acts iv. 23-30; S. Heb. xii. 1-6; S. Heb. v. 1-9.

INTRODUCTION.—This lesson is a continuation of the trial of Jesus. It is well to read the parallel accounts in the other three gospels, also Isaiah liii. We have seen that Jesus had a preliminary examination before Annas, an irregular trial before Caiaphas and the Sanhedrim, and then a formal trial and condemnation by the same court. He was then sent to Pilate, the Roman governor, as Roman authority was necessary to put him to death.

As in the ecclesiastical trial, so in the civil trial before Pilate there were three stages. In all, Jesus was proved innocent, but was finally condemned for other reasons than guilt.

I. THE FIRST TRIAL BEFORE PILATE. Vs. 28-38; Matt. xxvii. 11-14; Mark xv. 1-5; Luke xxiii. 1-4. Condemned by the Jewish Sanhedrim, which had no power to execute the death penalty, Jesus was led to Pilate's hall of judgment —the Pretorium, as it is in the Greek. It is not certain whether this was at Castle Antonia or at Herod's palace. Pretorium means the house of the pretor, or governor. Pilate is known as one of the most unjust and cruel rulers of history. The Jews naturally expected him to consent to Jesus' death without special inquiry as to his guilt. But he hated the Jews, and would have willingly spared Jesus to spite them, as he tried to insult them by the inscription over the cross. Yet he was afraid of the Jews, dreading being reported by them to the Emperor. Later by their influence he was deposed. These conditions put Pilate in an awkward situation. And the brunt of it all had to fall on Jesus.

He was brought to Pilate early. There was no time to lose. Perhaps the rulers were still afraid of the anger of the multitude. A peculiar thing concerning religious fanaticism is seen in the conduct of these Jewish leaders. With a very low idea of right and justice,—even with their hearts full of hatred and murder,—they were rigid religious ritualists:—they would not go into Pilate's judgment hall, lest they should be ceremonially unclean, and thus be unfitted for the feast of the passover week. This supposed uncleanness was not by divine law, but Jewish tradition.

Accommodating himself to the Jewish superstition, Pilate went out into the open court, and asked the Jews what accusation they brought against Jesus. He might well have made it sound: "What accusation bring *ye*—the guilty ones—against *this man*—so innocent and noble?" They knew they had no charge against him for which Roman authority cared, hence their answer was evasive: "If he were not a malefactor—[an evil-doer]—etc." They wanted him to accept them as the competent judges in the case, and cause him to be put to death.

When Pilate said, "Take him, and judge him according to your law," it implied the limitation of punishment according to what they could legally inflict; and their answer, "It is not lawful for us to put any man to death," at once revealed their true colors. They did not want justice, but Jesus' death. And in their efforts to destroy Jesus, they were fulfilling his own words.

They then presented a threefold accusation (Luke xxiii. 2) (utterly ignoring the blasphemy for which the Sanhedrim had condemned him): (1) Seditious agitations; (2) forbidding the payment of tribute; (3) the assumption of the title, "The King of the Jews." It was a definite charge of treason against the Roman government. The first two were positively false, and the third was not true in the sense they meant Pilate to understand it.

Then Pilate, in view of the charge of treason, returned into the hall and to his throne, and summoned Jesus into his presence, and (the Jews being outside) asked him if he claimed to be the King of the Jews. This was Pilate's first question to Jesus—and with an emphasis on *Thou*. Jesus' answer is peculiar. It almost appears unkind, but it may, rightly understood, be a fair question, — whether he meant "King" from a Roman standpoint, or from the Jewish point of view. In one sense he was a King, and in the other he was not; or Jesus' answer may have been a courteous suggestion of a very unpleasant truth, that the Jews were making a tool of Pilate. The governor was evidently nettled when he said, "Am I a Jew? etc:"—What do I know of their hopes and prophecies? *They* reject you. Tell me all about it. Then Jesus explained that though he was a King, he was not seeking to usurp the Emperor's throne. "My kingdom is not of this world [*kosmos*, order of things]. If it were, my servants would fight, that I should not be delivered to the Jews: my kingdom is not from hence;" it is not of the earth, and it is not due yet.

Pilate saw a little of what Jesus meant, and said, "Art thou a King, then?" He may have wondered that such a despised one should claim so much. The words, "Thou sayest," mean, "Yes, I am a King." This was the truth, and for this cause he had come into the world, to witness to that truth, and all who were of the truth would understand him. Pilate raised the question. "What is truth?" but he did not wait for an answer, but at once went out again to the Jews and declared Jesus' innocence. The full answer to Pilate's question depends upon a full knowledge of the revelation of God in Christ. "I am the truth."

Instead of releasing Jesus as he should have done, he evaded his own sense of justice. In Luke xxiii. 6-12, we learn that he sent Jesus to Herod. This was no doubt an attempt to escape responsibility; but Jesus was sent back, and Pilate had to decide for himself what to do with Jesus. So in a sense must each of us decide.

II. THE SECOND TRIAL BEFORE PILATE.—Vs. 39, 40. When Jesus returned from Herod, Pilate again summoned the Jewish rulers, and told them that Herod's decision also was that Jesus was innocent. He wanted to re-

lease Jesus, but without offending the Jews. Someone reminded him of the custom, to release a prisoner at the passover.—Mark xv. 8. Pilate takes it up, and asks if he will release their King. Their bitter spirit was shown in their answer, "Not this man, but Barabbas,"—seeing that Jesus was so true, and kind, and good, and Barabbas was a robber, and a murderer.—Luke xxiii. 19. The choice lay with them, and they chose the murderer—thus revealing their own low moral state.

Pilate had a sense of justice. He was encouraged to do right by his wife. —Matt. xxvii. 19. But his selfish policy prevailed, and he yielded to the the spirit of the mob, and gave Jesus up to be crucified, seeking to shield his guilty conscience by washing his hands as a sign of his innocence, and threw the matter on the Jews, and they accepted it: "His blood be on us and on our children." He was not free, but they too have suffered.

If we choose to serve Satan, are we not also choosing the robber and murderer instead of Jesus? God help us all to choose right.

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How hard I tried and where I failed,
Where dreadful wrong and sin prevailed;
He knows the burden and the cross,
The heavy trial and the loss
That met me early on the way
And lingered still at close of day.

He knows it all at set of sun—
The little deeds that I have done;
He knows my heart with its intent,
The strength of purpose that I've spent
To bring with loving thought the best
Of ease and comfort and of rest
To other hearts, and all my prayer
To scatter love and lessen care.

He knows it all,—how tired I grew
When pressing duties that I knew
Were mine, I left in part undone,
And how I grieved at set of sun,
And could not rest till his sweet tone
Of calming love had gently shown
Me that he did not blame; he knew
That I had tried my best to do.

He knows—he knows I would be true
In everything, in all I do;
Though sometimes in my human sight
I fear I do not find the right,
And blunder where I meant to be
Most earnest in my loyalty.

I am so glad he knows it all—
Where shadows rest and sunbeams fall,
When days are dark and hours are bright,
And through the silence of the night,
I con it over and rejoice
That, should there come to me no voice
Of present sympathy and cheer
To offer comfort in my ear
Or lead me forth unto the glow
Of human joy, my heart will know
The sweetness of his loving call,
"Be still, my child, I know it all."

Christian Observer.

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Are found in every clime,
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Adown the aisles of time.

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Sympathy for the Erring.

I HAVE been silent a long time. I owe you a debt of lasting gratitude for your long patience with me. I much regret it, but I cannot even yet pay my indebtedness to you. I had a letter written before, and thought I was about to send you some money, but some necessity took it, and so I did not send the letter. Still you have sent me the HOPE as regularly as if I had paid for it. For this I thank you, and I will do more as soon as possible.

I was in a back-slidden state for two years, but the coming of the HOPE brought joy and a real desire to again take up the cross and follow Christ. For a time I read nothing of a religious nature but the HOPE. My Bible lay closed for months, but now it is opening up to me new avenues of thought daily, and I hold sweet communion with the Father and the Son.

You have heard of the downfall of Bro. ——. Since then I have specially rejoiced that I could pray for him, because of what you and the Holy Spirit have taught me. You believe, (do you not?) that he may be restored to God's favor, if he repents and forsakes his sins; and that we should forgive him. [Most certainly.—Ed.] Somehow my heart goes out after such ones with a great yearning; and I could take my place beside my loving Heavenly Father and rejoice with him over the prodigal's return. I have learned that the evil one is intensely busy in these days with those most able to pull down his strongholds, either by discouragements or by strong temptations. He knows our weakest points, and consequently brings to bear upon us with great force that which works our ruin, and so robs us of our working power. That is why I feel so deeply for the brother mentioned—something as a mother feels for her child which she dearly loves and has gone astray. The child may have

to be punished, but she feels its pain go through her own soul. I see the Father, with his great heart of love, and Jesus, the blessed Redeemer, with sorrowful eyes, as he looked at Peter after he denied Him. I see them looking at Bro. ———, and all such, as they looked on Peter, and upon Jerusalem, and wept. The blessed Lord is sorry for the man or woman that has gone astray; and as the world goes on casting stones, slander, the tender, loving, compassionate Jesus says: "I cast no stones; go, and sin no more."

Blessed Spirit of love! My prayer more than ever is, Let the mind that was in Christ be in me—the love that covereth the multitude of sins.

I say again and again, Praise God for the writings of brother Paton. I am in full sympathy with your teaching, as explained in your several books. May God bless you more than we are able to think. May he divorce his people from the usages and pleasures of the world, that the money spent for such trifles may be used in the spread of the gospel —the goodnews which shall be unto all people. May the Lord help us to do our part.

I have a question which I would like to have you answer through the HOPE: Why did Jesus cry out on the cross, "My God, my God, why hast thou forsaken me?" Did the Father really forsake him? and if so, was it because of the sins of the world? or was it because the flesh felt the awful ordeal of the crucifixion? MRS. A. B.

GRAND RAPIDS, MICH.

REPLY.—I do not think the Father ever forsook his Son. It appears to me, rather, that it was the angel, a mighty one, who came to strengthen Jesus while he was suffering in the garden.—Luke xxii. 43. He was sustained in the terrible ordeal, until the time came that he should die, and the support was withdrawn. The word Eloi, in Mark xv. 34 rendered God, is the Hebrew for mighty one. It occurs in the plural form, Elohim, many times in the Old Testament, and often means God's mighty ones—the angels of his power.

—EDITOR.

Jesus the Anointed.

I HAVE just read your reply to Minthorn, and quite agree with you. But I would remark—as doubtless you will agree with me we cannot be too particular in the use of Scripture—that we are never spoken of as being "in Jesus," but always "in Christ," Anointed One. 1. Thess. iv. 14 is no exception when rightly rendered, because the Greek is "*dia* ton Iesou," [*through* the Jesus—Ed.], and even the revised version is, as it often is, slipshod, and puts the right rendering in the margin only. Jesus is different from Christ in its meaning, and as the Anointed One, his members are Anointed Ones—the simple meaning of Christians, the name divinely given, as the Greek implies in Acts xi. 26.

How much more important, however, to be in Him, and He in us, than to know much about the intermediate state, etc. How many, alas! are Christians in knowledge only, lacking its very essence, which is Love.

You will be glad to hear that, for the last three or four years, Substitution has been finally abandoned by me, after a long controversy within, as untenable, according to Scripture; for if He were my Substitute on the cross, He must be so in resurrection, and ascension, and all through. On my behalf, that is, for me, as one with me, my other Head, as Adam was my first Head, though not my Substitute, Christ died.

Let me make a remark on a passage on which you comment in the HOPE of Dec. 1, 1898,—"Constraining Love." It is commonly taken, as you have done, as a motive power or force, and so it is, but that is not the Apostle's thought here. Both the English and Greek word means to bind together, hold to-

gether. Constrain is from Constringere, to bind together, to fetter. Con is for cum, with, together, and stringere to draw tight. So the Greek *sunechei*, as in Luke viii. 45, same word, "press;" Luke xii. 50, "straitened," narrowed in; Luke xix. 43, "keep thee in;" Luke xxii. 63, "held" Jesus. We are "bound together in the bundle of life," as it were, as Abigail said to David. And the context requires this meaning: "For if *one* died for *all*, then *all* died, and he died for all, etc." So we are bound all together, fettered together, in and by the love of Christ.

TORONTO, ONT. W. BROOKMAN.

REMARKS. — Jesus means Saviour, and Christ means Anointed; but they are both applied to one and the same person. Jesus, so named by his mother, according to her instruction by the angel, was the Anointed One. In the old version, "Christ" appears sometimes as a proper name, as when it says "Christ died for our sins;" but perhaps it should say, "The Anointed One —Jesus—died for our sins." Or in the other case, "The love of the Anointed One—Jesus—constraineth us." If this is so, perhaps when it says "in Christ," it should read "in Jesus the Anointed One." It appears to me that the "He," the "Him," the Person, always means Jesus, and that God anointed Him with the Holy Spirit. Perhaps to be "in Him" means to be in Jesus, the Anointed One. Is not the person before the anointing? Does not the relationship precede the anointing? "Because ye *are* sons, [not to make you sons], God hath sent forth the Spirit of his Son into your hearts."—Gal. iv. 6. I think *Jesus* is the proper name of Him who came into our humanity, in Whom dwells all fullness, and in Whom we are one in death and resurrection.

Yes, I am glad to hear from our brother himself that he has given up the idea that Jesus died as our Substitute—a doctrine that must always disappear in the light of the blessed Scriptural truth of His oneness with mankind, as clearly expressed in 2. Cor. v. 14, 15. This Bro. B. makes very plain. And it may be said that the love of God, revealed in Jesus, the Christ, *is* the great motive for Christian life because we are bound *all in one* by it,—God in Christ Jesus, we in Him, and therefore in one another. What a blessed "bundle of life" it is! Whether waking or sleeping, we are his and he is ours.—EDITOR.

Sanctification and Individuality.

I HAVE neglected writing to you a long time partly on account of disease and old age. I am only seventy-two, but am feeble and find it hard to get about. Inclosed find thirty cents, for which please send me a copy of PERFECT DAY. Do not think I am trying to dodge my indebtedness. I will settle it as soon as I am able.

The HOPE is nearly all I read. Some say it is next to the Bible. It is a great deal better for me, for it is the Bible well explained. I have learned more, and received more light on the Scriptures, than I could have obtained by reading the Bible all my life. [I think the best way is to read man's writings with the Bible in hand, searching the Scriptures daily to see if these things are so.—Ed.]

Two of us have been using the HOPE to open blind eyes. We are gaining ground every day.

I wish you would give us a little light on sanctification. Some preachers go so far as to say that they are Jesus. [Perhaps they say "Christ,"—anointed. In 1. Cor. xii. 12. the whole body of believers is called Christ.—Ed.] If sanctification means to be pure and holy, can they make themselves so while on earth? I cannot think so.

[Jesus prayed that his disciples might be sanctified by the truth.—John xvii. 17. He sanctified himself for their sakes, that they also might be sanctified through the truth.—Ver. 19. As Jesus

was never unholy, to be sanctified cannot mean to be made holy. It means to be set apart to a good use. When people who have been sinners, are thus set apart, and become servants of God, they have their fruit unto holiness.—Rom. vi. 22. That seems to be in this life. Perhaps people are apt to go to extremes—some claiming to be holy when they are not, and others, not aiming to be holy, because they think it is impossible in this life. See Rom. xiii. 10-14; Gal. v. 18-26; Eph. iii. 14-21; 2. Pet. i. 1-11. Let us aim to honor God by a good conversation and a well-ordered life.—Ed.]

In your reply to my letter—headed Eschatology—you said you supposed I might be like some of the old time Universalists, who believed that all punishment for sin is in this life. Infants and idiots would not let me believe that. You also said that a child is not a part of its father. I have thought a great deal about that, and cannot see the point. Please make it plain to me.

[I am not sure that I can. To me it appears self-evident. It is quite a popular philosophy (?) that all human beings are parts of God. I believe that God is one and indivisible. If he could be divided into parts, he could be destroyed. He is the infinite Self. He can neither be increased nor diminished. Men are his offspring, but he is no less by their creation. And each parent is a distinct and separate individual, and his individuality is not divided nor diminished by having children. The distinctness of each individual is to me not only self-evident, but a vital and important truth. Oneness with Christ does not destroy the individuality of either him or the saints, just as husband and wife being one does not destroy their individuality. The theory that man is a part of God, tends to the idea that man is not a sinner, that he cannot die, that he needs no Saviour, that in his native being he is immortal,—that nothing is but God,—all of which contradicts Scripture and is out of harmony with all known facts. It is a speculation that is leading thousands away from Christ as a Life-giver, and from the Bible as God's word. Let no man deceive you.—Ed.]

I have a good many hard fights with the orthodox, but they usually walk off with the saying, "I wish your doctrine were true." Some tell me that I'll be sure to go to Paton when I die. I tell them if I do, it will be in a place where pleasure never dies. Brother Paton, I hope the Lord will enable you to scatter the good news to the uttermost parts of the earth. W. C. K.

GANSVILLE, LA.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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VALUE OF MAN.

Among the recorded parables of Jesus [Perhaps comparativly few were recorded.—Mark iv. 33, 34.] we find a short and pointed one in Matthew xiii. 45, 46, in which he says: "The kingdom of heaven is like unto a merchant-man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it."

A parable is a method of instruction in which one thing—whether fact or fable—is used to represent another thing. Here are three prominent things, or points—the merchant-man, the pearl, and the great price. These are evidently used by our Lord to illustrate certain gospel facts, or things connected with the plan of salvation. Who is represented by the merchant-man—the buyer? Who is represented by the goodly pearl—the thing bought? What is the great price?

Assuming what in the light of the general gospel teaching seems clear, both Christ and mankind are here represented—by the pearl and the buyer; but which is the buyer and which is bought? The more common view is that Christ is "The Pearl of greatest price." If this is correct, then it naturally follows that man—the poor, lost sinner—is the merchant-man, the buyer. Then the question fairly rises, What is the "great price" which the man must pay in order to secure Christ, or salvation?

With all due respect for the opinion of others, and without in any sense belittling the *value* of Christ to the world of mankind, I think that man is the "goodly pearl," and Christ is the Merchant-man, the buyer. With this view, Christ is also the "great price," for we are told that "He gave himself a ranson for all."—1. Tim. ii. 6. This view seems in harmony with the whole gospel plan, which represents the Lord as seeking the lost, and as redeeming the world at infinite cost. In keeping with this Paul says: "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are Gods."—1. Cor. vi. 19, 20.

So far is it from being true that man is the merchant-man, buying Christ with a great price, that he is poor and has absolutely nothing with which to buy; and he does not need any price, for Christ is God's *gift* to the world of mankind, and "He loved me, and gave himself for me." He knew man's direst poverty and need; he counted the cost, and witheld nothing that was neccessary to secure his redemption. Is it not true that man never seeks after God and the higher blessings of spiritual life, only after the Lord has bought and found man, and begun the work of grace in him? Then he is represented as thirsting, and buying the "wine and milk" of the divine life, but not with a "great price," as in this parable, but "without money, and without price," (Isa. lv. 1) which is taking these blessings for nothing; They are given us in Christ Jesus. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"—Rom. viii. 32.

This parable of the merchant-man, paying a "great price" for the "goodly pearl," may well be taken as illustrating the value of man in God's estimation. There is no doubt danger in certain condition's of man, thinking "of himself more highly than he ought to think," (Rom. xii. 3), but until he learns to think "soberly" of himself, in the light of God's purpose concerning him, there is also great danger of his belittling himself. Man needs to learn to see himself in God's light. We may be sure that the "great price" he has paid for us is a correct measure of our value in his sight. God does not consider us poor, miserable good-for-nothings; and he does not want us to regard ourselves in that way. God's love for us is not mere sympathy for weak, helpless, worthless creatures. It includes the idea of value—of great use and possibilities of development. The lost sheep no doubt drew upon the sympathy of the shepherd, but the sheep also had value to him. The father knew of the wonderous possibilities for good in the son even when he was a poor, miserable prodigal. And in the case of the woman's love for the lost piece of silver, it was neither sympathy nor parental love, but the love of it for its value to her.

God values man. He is God's offspring.—Acts xvii. 28, 29. God is his Father—the Father of his spirit.—Heb. xii. 9. To belittle man is to belittle his Father. The greatness of man, his wondrous ability, is a proof of the greatness of God. The greater the thing made, the greater the Maker. Great men of all kinds—great thinkers, great workers, great mechanics, great artists, great musicians, great inventors, great learners and great teachers—are all revelations of the greatness of the Lord of all. Even the greatness of men in sin and a downward career is an indication of sublime powers in an upward direction. The creature that cannot sink cannot rise. Man has wondrous capacity for evil and good. God made him subject to vanity in hope, and having learned the needed lesson, he shall be delivered from the bondage of corruption into the glorious liberty of righteousness and life which belongs to

the sons of God.—Rom. viii. 20, 21.

Man's possibilities of good are the basis of his value. God saw the end from the beginning. He paid the price accordingly. Man is naturally inclined to look at what men are, and to blame them—all but himself. Parents and teachers have been inclined to criticise and condemn the evil in children, rather than to commend the good. To emphasize the evil encourages and strengthens it; and to commend the good encourages the good,—appealing to the best in them. Teach a child that he is good for nothing, and belongs to the devil, and he will naturally develope his worst. But if he can be made to believe that he is a child of God, and is destined for his presence, it will be an inspiration to goodness and truth.

"God is a spirit: and they that worship him must worship in spirit and in truth."—John iv. 23, 24. True worship implies knowledge and love and loyalty. It must tend to the knowledge and love of God, when we learn how very much he values us,—what a great price he paid for us, that he might redeem us from all iniquity, and purify us unto himself a peculiar people, zealous of good works. To this end the grace (love) of God that bringeth salvation to all men hath appeared.—Titus ii. 11-14. God help us to weigh men in God's scales, and value them as he values them, that we may be intelligent co-workers with him in dealing with them.

THE GREAT REVELATION, or God's Love, Purpose and Plan, is a book of 96 pages, paper cover, 10 cents.

SIGNS OF CHRIST'S COMING.

In speaking of the coming of Christ, we are often asked, "Where is the evidence of this coming (or presence?)"

We would refer you to the writings of the Editor in the HOPE and the books he has written, especially DAY DAWN.

In Dan. xii. we read of a time of trouble, such as there was not since there was a nation, and at which time the resurrection of the first-fruits would take place. It is said to be in "the time of the end," when many should run to and fro and knowledge should be increased. By careful thought we find we are there now. The time of trouble has already begun, and the wise are studying to find out these things. We cannot see the standing up of Michael, nor the resurrection of the people, for they are spiritual. But if we, like Paul, could be caught up to the third heaven condition, we could see things too wonderful for us to utter.

Joel speaks of this same time of trouble as follows: "Proclaim ye this among the Gentiles: Prepare war; wake up the mighty men: let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning-hooks into spears. Let the weak say, I am strong."—Joel iii. 9, 10. In the same chapter he says, "I will gather all nations;" and it is called "the day of the Lord." This describes the conditions which have likely now commenced, or will commence in the near future.

Jeremiah says: "I will call for a sword upon all the inhabitants of

the earth. A noise shall come even to the ends of the earth, for the Lord hath a controversy with the nations. He will plead with all flesh. He will give them that are wicked to the sword, and the slain of the Lord shall be from one end of the earth to the other. They shall not be lamented, nor gathered, nor buried."—Jer. xxv. 29-33.

Now the Lord does not go forth and kill these people, as some seem to think; for, "Evil shall go forth from nation to nation." Neither are those killed, hopelessly lost. No one is. God uses one nation to break another nation in pieces, and natural means are used.

Isaiah in speaking of the same time says: "Come near, ye nations, and hear, ye people. Let the earth hear, and all that is therein; the world, and all things that come forth of it: for the indignation of the Lord is upon all nations, and his fury upon all their armies. He hath utterly destroyed them; he hath delivered them to the slaughter;their slain also shall be cast out, and their stench shall come up out of their carcasses, and [in a figurative sense] the mountains shall be melted with their blood."—Isa. xxxiv. 1-3.

This was not fulfilled when the inhabitants of Idumea (Edom) were destroyed. Idumea was a type of the present condition of things, and the outcome will be the same. Many passages of the Bible have a double meaning—one thing being a type of another, and people, meaning principles. We do not wish to limit God's word, neither the hope of those cast out, or slain. Their time is coming. Christ died for all, and will save all.

Joel says: "And I will shew wonders in heaven and in the earth."—ii. 30. What wonders? Let us turn to the words of our Saviour and find out: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring: men's hearts failing them for fear, and for looking after those things that are coming upon the earth: for the powers of the heavens shall be shaken."—Luke xxi. 25, 26.

The first things here spoken of are signs in the sun, moon and stars. Now, Joel says the sun shall be turned into darkness, and the moon into blood, *before* the great and terrible day of the Lord come." ii. 31. Our Lord says: "Immediately after the tribulation of those days," (or "In those days, after that tribulation,") shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven."—Matt. xxiv. 29.

We understand the wonders spoken of by Joel and our Lord to be the same. God has said of the sun, moon, and stars: "Let them be for signs," (Gen. i. 14.) and no one can frustrate the plan of the Almighty. The sun was darkened on may 19, 1780. That night the moon in her full rose red as a mass of blood and gave no light. These "wonders" can be accounted for only as signs of Christ's coming. The sign of the falling stars was fulfilled on November 13, 1833. Of course, the stars here spoken of are not the planets and suns that we see. They were only metors. The word star, spoken of in the Bible, does not al-

ways mean planet. The star that guided the wise men to the place where Jesus was born was only a meteor prepared for the occasion.

John, when an exile on Patmos, had a vision of these things, and in the sixth seal he says: "And I beheld, when he had opened the sixth seal, and, lo! there was a great earthquake, and the sun became black as sackcloth of hair; and the moon became as blood; and the stars of heaven fell unto the earth, even as a figtree casteth her untimely figs, when she is shaken of a mighty wind."—Rev. vi. 12, 13.

The events occurred in the order given. The great earthquake took place in the year 1755, the shock of which reached nearly the whole world. In the city of Lisbon alone 60,000 people were killed. The shock was so great that in places the mountains shook and trembled, while mammoth chasms were formed in the sea, and hundreds of boats were lost.

But these are not the only signs in connection with the coming of Christ; for there is to be upon the earth distress of nations, with perplexity, and men's hearts failing them for fear, and for looking after the things that are coming on the earth. Among the things spoken of are the unjust systems that oppress the poor; and of them God, by the prophet Habakkuk, says: "O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save! Why dost thou show me iniquity, and cause me to behold grievance? for spoiling and violence are before me, and there are that raise up strife and contention. Therefore the law is slacked, and judgment doth never go forth: the wicked doth compass about the righteous; therefore wrong judgment proceedeth."—Hab. i. 2-4.

After seeing the injustice and wrong of the present time, and not knowing but that it was being fulfilled in his day, he says: "Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?"—Ver. 13.

Not understanding how God can look upon such a scene as this, the prophet continues: "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for *an appointed time*, but at *the end* it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."—ii. 1-3.

We are now in the appointed time, "the time of the end," in which knowledge is to be increased, and the wise are to understand.—Dan. xii. 4, 10. And mentally we see the application of the vision. By unjust laws wickedness prevails to a great extent, while justice and equity are trampled under foot. Yet in these times a blessed thought comes to us: "The just shall live by faith."

Space forbids saying much more

at present. The judgments of God are in the earth, and it appears that any intelligent person might see them. Read James v. and you will find it applicable to our times. In spite of all the evil that is around us, we are in the dawn of the millennial reign, and the true gospel of God's love is again brought to earth. During the dark ages the gospel to a great extent was taken from the earth. The gospel is a message of peace, and without peace there can be no gospel. And in the second seal, we read that peace was taken from earth.

The revelator, as he is banished on the Isle of Patmos, for the word of God, sees a mighty angel leave the throne in heaven and come to the chaotic darkness of earth with the message that (Gentile) time shall be no more. He is clothed with the sun, and bears to earth the bow of God's covenant of love. The gospel—an open book—is in his hand. And as spiritual food it is to be eaten by man.—Rev. x.

Now, if the gospel has always been on earth, why does John say that peace was taken from the earth? and why the figurative cry of martyrdom to God, from under the altar? The same angel is seen flying in the midst of heaven [figurative language, as angels never have wings to fly] having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people.—Rev. xiv. 6, 7.

This is not a new gospel, but the everlasting gospel; and if on earth, why bring it to earth again? Truly, during the cruel reign of mystic Babylon, the word of God, the truth, or the gospel, was taken from the earth. During the dark ages, though death and martyrdom, the true church has been likened to "seven thousand men that had not bowed the knee to Baal;" but *now* the everlasting gospel has again been brought to the earth, and will cover it as the waters cover the sea.

GEORGE M. DILS.

HOPES OF HEBREWS.

Chicago, January 28.—The Knights of Zion of Chicago are doing all in their power to aid in the grand exodus of the Jews to Palestine, and arrangements are being made for the convention of all the Chicago gates, as the local orders are called, next Wednesday night. The Knights of Zion is the organization of Hebrews which was formed two months ago for the purpose of carrying out the grand project of purchasing the Holy Land, where a home for all the oppressed Hebrews will be established, and the Jewish race will once more become a nation in the country from which they were driven 2,000 years ago.

A meeting of the officers of the Grand gate, which is the supreme lodge of this order, was held at the residence of B. Horwich president of the organization. Leon Zolotkoff, grand recorder; Hyman S. Wolf, assistant grand recorder, and other officers of the organization were there, and the question of selection of delegates to the convention was talked over. Mr. Zolotkoff was the delegate from Chicago last year to the national convention of Zionist societies at Basle, Switzerland, where plans for carrying out the grand project were formed.

"There is now going on in Vienna," said Mr. Zolotkoff, "a conference of four of the most prominent Hebrews interested in this movement. They are Dr. Herzl, Dr. Nordau, Mr. Wolfsohn and Dr. Bordenheimer. They were the

committee which was received by Emperor William on his recent visit to Palestine, and the result of their conference will have a great effect in stimulating interest in our movement. Within two months the Colonial bank will be started in London, by which the money necessary to purchase concessions from the Turkish government in Palestine will be raised. The bank will have a capitalization of $50,000,000, which will be raised by popular subscription.

"We hope to secure from the Turkish government concessions in the Holy land large enough to enable us to establish an independent government there. The heart of every Jew naturally yearns for Jerusalem, and we expect that it will become a refuge for the outcast and oppressed Jews of every land. The movement will be a great one, and the object of our society is to furnish aid to the Jews of other lands who desire to find peace.

"There are already 800 members of our organization in Chicago, and the movement is spreading like wildfire through the country. Our convention will select delegates to go to St. Paul and Milwaukee to install three lodges there. St. Paul already has a membership of 400. We are in direct communication with the executive council in Vienna and our movement has their sanction. The Knights of Zion is a secret organization without the benefit feature, and was started two months ago. The movement to colonize Palestine has, however, been under way for a great number of years. There are already a large number of Jewish colonists there who make a good living by raising fruits, making wine, etc. An exhibition is now in progress at Frankfort-on-the-Main of products raised by the Jewish residents of Palestine.

"In our new home which we hope to establish in Palestine we will have a government which shall guarantee freedom for every one, and will be as near like that of the United States as possible. It will be founded under the protection of all the great powers, so that there will be no repetition of the oppression we have experienced in other countries. I do not think there will be many go from the United States or Chicago, as the Jews here are good American citizens and are contented with their lot. In England and the United States we enjoy more freedom than perhaps in any other countries. In the recent congress at Basle, in Switzerland, there were 400 delegates, of whom six were from the United States. The Jews have so long been a separated and scattered race that it has been impossible to carry out any concerted plans for colonizing Palestine, owing to the difficulty of carrying on communications with one another. Now, however, owing to the increased facilities for travel and for sending messages from one world to the other, the plan is possible, and is being carried out as rapidly as possible.

"We have received every encouragement and find none of our race disposed to hang back. As the Jews under Moses walked through the Red sea dry shod; just so will the Jews of the twentieth century once more find their native land. Abdul Hamid is a very fine gentleman, and we have every confidence that we will be able to secure from him the concessions we desire in the cradle of the Jewish race—Jerusalem."—*Detroit Free Press.*

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EDITOR'S APPOINTMENTS.

May 28, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

June 4, Open for special arrangement.

June 11, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

June 16, Brown City, Mich., 7:30 p. m. at the home of John Vannest.

June 17, and 18, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

Those in the several localities seeing this, please tell others.—EDITOR.

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CONTENTS.

VALUE OF MAN 161
SIGNS OF CHRIST'S COMING 163
HOPES OF HEBREWS 166
EDITORIAL ITEMS 168
EDITOR'S APPOINTMENTS 168
NOTES ON SUNDAY-SCHOOL LESSONS,
Christ Crucified, (June 4) 169
Christ Risen, (June 11) 171
THE ATONEMENT 172
THE REFINER'S FIRE, (Poetry) 173
THE FURNACE 173
EXTRACTS FROM LETTERS,
Blessed Assurance 174
Ready for Truth 174
Fellowship in Christ 174
Called Away 175
Christ's Success 175
GOD OUR REFUGE AND STRENGTH 176
SIX GOOD OFFERS 176

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NOTES ON SUNDAY-SCHOOL LESSONS.

Christ Crucified.—John xix. 17-30.
(Lesson for June 4.)

GOLDEN TEXT.—The Son of God, who loved me, and gave himself for me.—Gal. ii. 20.

SUGGESTED DAILY READINGS.—M. John xix. 17-30; Tu. Luke xxiii. 32-38; W. Luke xxiii. 39-49; Th. John xix. 31-42; F. Isa. liii; S. Rom. v. 1-11; S. Rev. v. 6-14.

INTRODUCTION.—We come now to the culmination of the earthly life of Jesus, the great sacrifice, the central point in the Bible history of the world. It is well to read the parallel accounts with the lesson.—See Matt. xxvii. 31-66; Mark xv. 20-47; Luke xxiii. 26-56.

Between last lesson and this one, we find recorded several facts which properly stand related to last lesson. (See xix. 1-16.) Pilate tried Jesus by scourging; the soldiers robed and crowned him in mockery of his claim, and smote him with their hands; Pilate again affirmed Jesus' innocence, and looking upon him, said, "Behold the man!" Pilate, anxious to please the Jews, though he hated them, was inclined to give Jesus into their hands, but was frightened on hearing that he claimed to be the Son of God. When Pilate asked Jesus about his origin, he received no answer. This offended Pilate, causing him to flaunt his power to crucify or release Jesus. To this He answered that all his power against Him was given him from above. Then Pilate was anxious to release Jesus, until the Jews alarmed the governor by fear of losing influence with Cesar. His love of political influence was stronger than his love of right, and at last he yielded to the clamor of the Jews, and delivered Jesus to be crucified. While this could only be done by Roman authority, and Roman soldiers, it is here charged to the Jewish leaders. Theirs was the greatest responsibility.

I. JESUS BEARING HIS CROSS.—Ver. 17. Jesus went forth from Pilate's court, "bearing his cross for himself." R. V. This was according to custom—a savage irony, to make a man carry the implement of his own suffering. The probable order of procession was, (1) a soldier carrying a placard showing the nature of the alleged crime; (2) four soldiers, under a centurion, with the hammer and nails, guarding Jesus, who bore his cross; (3) the two robbers, each bearing his cross, and guarded by four soldiers; (4) a curious and excited multitude; the Jewish leaders exulting over their enemy; Mary, and other women, weeping. Jesus carried his cross alone, until he was exhausted, and Simon of Cyrene either relieved him or helped him.—Luke xxiii. 26. The place of crucifixion—Calvary— Golgotha — was just outside the city of Jerusalem, and is said to resemble a skull.

This cross-bearing was a type of the deeper cross-bearing, in which all the true followers of Jesus have a share.—See Matt. x. 38; xvi. 24; Luke ix. 23.

II. THE CRUCIFIXION.—Ver. 18. Jesus was crucified between the two robbers. It was "the third hour," (9:00 a. m.) the hour of the morning sacrifice, and from "the sixth hour there was darkness over the whole land until the ninth hour," when the dying scene came.—Mark xv. 25, 33-37. He was probably nailed to the cross when it was lying upon the ground, then it was raised with the sufferer on it. It was customary for the women of Jerusalem in mercy to administer to such sufferers a stupefying drink, but this Jesus refused to take. Death by crucifixion includes about all that pain and death *can* have of the terrible—partly because it usually took so long for it to kill. But for some reason Jesus died sooner than the others—sooner than was common. Perhaps he died of a broken heart. Because he was dead so soon, his bones were not broken, and his side was pierced—fulfilling two prophecies.

The unbroken body and the pierced heart no doubt have also a deeper significance,—as do also his crucifixion and

death. Only in the deeper sense can his disciples share his sufferings and death; and this makes them vital. While on the physical plane Jesus was murdered, and "numbered with the transgressors," — the robbers— in intended disgrace; in the deeper sense, and according to the divine purpose, his crucifixion and death were voluntary, and for his enemies—the great sin-killing sacrifice—for all mankind. This atoning phase of the death of Christ was foretold in Isaiah liii., hinted at by our Lord himself, but is elaborated by Paul in his epistles. "In that he died, he died unto sin," and his followers are to do the same, by his imparted Spirit. Rom. vi. 10, 11.

The first of the seven expressions of Jesus on the cross, was, "Father, forgive them, for they know not what they do." How broadly true! "Had they known, they would not have crucified the Lord of glory." His words expressed his forgiving love toward his enemies then and for all time. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Rom. v. 8.

III. THE TITLE OVER THE CROSS.—Vs. 19-22. It was customary to have upon the cross the nature of the victim's crime. This is why Pilate wrote the title, THE KING OF THE JEWS. It was written in three languages—Greek for the foreigners, Latin for the Romans, and Hebrew for the Jews. The Jewish leaders, feeling insulted, urged Pilate to change it, but he would not. It may have been written partly in jest, partly as a revenge on the Jews, whom Pilate hated; but it may also have been an expression of his partial faith in the truth. When Pilate said, "What I have written I have written," he was an unconscious prophet of a great truth, as when, pointing to Jesus, robed and crowned, he said, "BEHOLD THE MAN."

IV. PARTING HIS GARMENTS.—Vs. 23, 24. It was customary for the four soldiers who acted as executioners to divide the garments of the victims among them. The soldiers thus divided Jesus' outer garments; but upon the inner coat or vesture, being seamless, they cast lots to decide whose it should be—thus again fulfilling a prophecy. This unconscious fulfillment of prophecy is the best kind of evidence.

As the body of Jesus was not broken, so the true church, or body of Christ, has never been divided; and the seamless robe, "woven from the top throughout," represents the unrent, or perfect, righteousness of Christ and his church. It is only over externals that believers have been divided. In Christ they are all one.

John does not record what is elsewhere said, of the mocking crowd, and what may be called the robber's conversion. Someone says, Here we see, "Three predominant states of mind,—in the soldiers apathy, in the Sanhedrim antipathy, in the Galileans sympathy." The thief must have known something of Jesus' teaching about a coming kingdom, or he could not have prayed to be remembered at his coming. Jesus' second expression on the cross was the promise that the penitent thief should be remembered according to his request, which the Greek word Amen, translated verily, implies. The promise made that day, when all looked so dark, will be fulfilled when the Son of man shall come in his glory.

True repentance is always acceptable to God, whether in early life, middle life, on the deathbed, or in the future judgment. And salvation always involves true repentance. Sham is of no account any time.

V. JESUS' CARE FOR HIS MOTHER.—Vs. 25-27. Three Marys stood by the cross—and Jesus' mother was one of them. She was likely a widow at this time. It is impossible to imagine the feelings of the mother in that hour of darkness and agony. John,

the beloved and loving disciple, also stood near. To his mother Jesus said of John, "Behold thy son!" and of Mary to John, "Behold thy mother!" Jesus thus recognized his mother's need and John's loving ability; and John took her to his own home. In the midst of all his woes, Jesus lovingly remembered his mother.

VI. THE DEATH OF JESUS.—Vs. 28–30. Jesus lived just long enough on the cross to fulfill the Scripture, and he understood it. The agony of thirst was upon him, and in answer to his call they gave him vinegar—sour wine—the ordinary drink of the soldiers. Then he said: "It is finished," and his last word (the seventh) was, "Father, into thy hands I commend my spirit," and "he bowed his head, and died."

The vail of the temple was rent, and there was a great earthquake. Jerusalem and the temple were no longer holy. The old typical era had closed. What next?

Christ Risen.—John xx. 11-20.

(Lesson for June 11.)

GOLDEN TEXT.—Now is Christ risen from the dead.—1. Cor. xv. 20.

SUGGESTED DAILY READINGS.—M. Matt. xxvii. 57-66; Tu. Luke xxiv. 1-11; W. John xx. 1-10; Th. John xx. 11-20; F. John xx. 24-31; S. Acts ii. 22-32; S. 1. Cor. xv. 1-11.

INTRODUCTION.—The death of Christ had a human side and a divine side, but the resurrection is wholly divine. In the human sense, man could kill him, and the Jews were accused of being his murderers (Acts ii. 23; v. 30); but in the deeper sense, he could say, "No man taketh my life from me, but I lay it down of myself."—John x. 17, 18. It was in this sense that "He gave himself a ransom for all," and was an atoning sacrifice, so that, "When we were enemies, we were reconciled to God by the death of his Son."—Rom. v. 6-11; vi. 10; 1. Tim. ii. 6. Those who do not see the deeper phase of his death, are liable to deny his resurrection; and the latter is proof of the former. "It is Christ that died; yea, rather, that is risen again." "He died on account of our sins, and was raised on account of our justification." "By the loving favor of God he tasted death for every man."

The fact that Jesus lived and died is seldom denied. The record says his side was pierced, and that blood and water came forth—proof that he was dead before he was pierced. Then Joseph took the body of Jesus, prepared it in the Jewish manner of burial, and laid it in his own new tomb. Poor in his life, Jesus was treated as though rich in his death.

Proofs and precautions: (1) The wound with the spear convinced the soldiers; (2) The centurion was convinced, and so reported to Pilate; (3) The newness of the tomb prevented mistake as to the identity of the body; (4) The sealing of the sepulcher and setting a Roman guard; (5) His friends believed him dead, were not expecting his resurrection, and were hard to convince when they saw him alive.

I. THE RESURRECTION OF JESUS.—The record says he rose "early the first day of the week."—Mark xvi. 9. It was "the third day."—Luke xxiv. 21; 1. Cor. xv. 4. We are told that it was accompanied by a great earthquake, and that an angel came and rolled away the stone, and that the soldiers were frightened and became as dead men.—Matt. xxviii. 2-4. This was not a manifestation of a disembodied spirit, to prove that there is no death; neither was it a "reincarnation," by a natural birth, but it was the dead coming forth, leaving an empty tomb.—Ver. 9.

II. PROOFS OF THE RESURRECTION. It was attested by more than five hundred witnesses. He appeared in open day. They were convinced against their previous belief, expectation, and worldly interest. It cost many their lives to believe it. This belief completely transformed the spirit and char-

acter of the apostles. The work of the Spirit in convincing of sin and building up righteousness—being the result of the ascent of the risen Jesus to the Father—is an experimental proof to all Christians. The existence of the Christian church and its wonderful work in the world is a proof of the resurrection of Jesus, according to his promise. Paul's letters to the Corinthians, to the Romans, and to the Galatians (confessedly genuine) were written before the gospels. The latest was written within twenty-nine years of Jesus' death, and he declares that more than 250 were still living who had seen Jesus alive after his resurrection. The fact was as well established as any fact in history.

III. THE STORY OF RESURRECTION MORNING.—Vs. 11-18. The several records are unique in their simplicity of statement and want of argumentative effort. At very early dawn Mary Magdalene comes to the sepulcher first, finds it open, and runs to report to Peter and John.—Vs. 1, 2. The other women come later, enter the sepulcher, and see the angels, who tell them that Jesus is risen, and would meet them in Galilee.—Luke xxiv. 2-10. Peter and John hasten to the tomb (vs. 3-10), John arriving first, but Peter entering first. They were convinced and returned home.

Jesus appeared first to Mary Magdalene. After reporting her fears to Peter and John, she had returned to the sepulcher. She stooped and looked in, saw the angels, who said, "Why weepest thou?" She said, "They have taken away my Lord, and I know not where they have laid him." Then she turned away, and saw Jesus, but did not know him. There are several very natural reasons why she did not recognize him at once: her eyes were full of tears; she was not expecting him; she probably did not look at his face at all; her mind was pre-occupied. Even when he spoke to her, she thought he was the gardener, and proposed to take care of Jesus' body—still thinking him dead. But when he spoke her name in his familiar tone, then she knew him, and at once said, "Teacher," and knelt at his feet. "Touch me not" means "Cling not to me." He allowed himself to be touched; but he had a message for her to deliver to the disciples, "I ascend to my Father and your Father, etc." Blessed truth! Let it be considered. How different from the teaching of some that he was the Father himself. Mary obeyed his word. Woman was the first to tell the joyous truth of life and hope.

IV. THE SUNDAY EVENING MEETING.—Vs. 19, 20. Jesus had appeared several times that day—once to the two on the way to Emmaus.—Luke xxiv. 13-31. A new and wonderful power to appear and vanish was manifested. "So is every one that is born of the Spirit." In this evening time, when the disciples were keeping closed doors for fear of the Jews, Jesus appeared among them and said, "Peace be unto you." Then he shewed them his hands and his side. Who can imagine their joy when they thus saw the Lord?

During the forty days following, he appeared several times more, "by many infallible proofs" giving them faith.—Acts i. 3. He gave them unrecorded instruction—preparing them for their future work, and told them to tarry at Jerusalem until the promised Spirit of the Truth should come. At the end of the forty days, he took them to the Mount of Olives, and ascended to the Father's condition. Ten days later, the Spirit came, the power of the new dispensation,—the proof of the fact that Jesus ever liveth to carry on his work.

THE ATONEMENT.

The revised ATONEMENT is complete. Besides many minor changes made, a new section on "The Burnt Offering," and a chapter on the "Object of the Judgment," have been added. Size, 96 pages. Price, single copy, ten cents; six copies, fifty cents.

THE REFINER'S FIRE.

Malachi iii. 3.

How beautiful upon the mountain are the feet of Him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth!—Isa. lii. 7.

He is (was) despised and rejected of men; a man of sorrows and acquainted with grief.—Isa. liii. 3.

And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on My name, and I will hear them; I will say, It is My people; and they shall say, the Lord is my God.—Zech. xiii. 9; also 1. Pet. i. 7.

He sat by a furnace of seven-fold heat,
As He watched by the precious ore,
And closer He bent with a searching gaze
As He heated it more and more.

He knew He had ore that could stand the test,
And He wanted the finest gold
To mold as a crown for the King to wear,
Set with gems of a price untold.

So He laid our gold in the burning fire,
Tho' we fain would have said Him "Nay."
And He watched the dross that we had not seen,
As it melted and passed away.

And the gold grew brighter and yet more bright, *
But our eyes were so dim with tears,
We saw but the fire—not the Master's hand,
And questioned with anxious fears.

Yet our gold shone out with a richer glow, *
As it mirrored a Form above,
That bent o'er the fire, tho' unseen by us,
With looks of ineffable love.

Can we think that it pleases His loving heart,
To cause us a moment's pain?
Ah! no, but He saw thro' the present cross
The bliss of eternal gain.

So he waited there with a watchful eye,
With a love that is strong and sure,
And His gold did not suffer a whit more heat
Than was needed to make it pure.

—*Unknown Author.*

* The refiner of gold knows when the process of purifying is complete by seeing his own image clearly reflected in the molten metal.

THE FURNACE.

"I HAVE chosen you in the furnace of affliction," said the Lord to Israel.—Isa. xlviii. 10. And nothing but the afflictions of "the iron furnace," even Egypt (Deut. iv. 20), would have weaned them from the flesh-pots and comforts of that fertile land and brought them forth from bondage unto liberty.

The furnace of affliction may be a furnace of deliverance, and its fiercest flame may only purge away the dross and tin.

"What did the three Hebrew children *lose* in Nebuchadnezzar's fires? Their bonds, and their bonds only. For the fire had no power upon their bodies, nor was the hair of their head singed; neither were their hosen changed, nor had the smell of fire passed on them. But what did they *gain?* Manifest Divine companionship, fellowship one with another that shall be a sweet memory to all eternity; a new and wonderful acquaintance with God's delivering power, and a rare opportunity of glorifying him. Do we not need to revise our thoughts concerning God's furnaces?"

"When through fiery trials thy pathway shall be,
My grace all sufficient shall be thy supply:
The flame shall not hurt thee; I only design
Thy dross to consume and thy gold to refine."

—*The Christian.*

☞ THE revised edition of MOSES AND CHRIST has 286 pages—66 pages more than the first edition contained, and yet the price is the same—30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

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EXTRACTS FROM LETTERS.

Blessed Assurance.

DIED in Grand Rapids, Mich., of pleuro-pneumonia, April 8, 1899, my dear husband, John D. Pearson, aged 67 years, 1 month, and 23 days.

The subject of this notice was converted at the age of twenty-nine years, and united with the S. D. A. church, of Otsego, Mich. Later in life, he embraced the larger hope, and died in the assurance of a blessed life in the kingdom of God. S. F. P.

GRAND RAPIDS, MICH.

Ready For Truth.

THROUGH the favor of Bro. P., of this place, I have read your paper, THE WORLD'S HOPE. It is the first time that I have ever seen your writings. To say that I am interested in following your course of Bible interpretation, is hardly expressive enough, but let it suffice for the present. There are many points of consideration you have developed which are quite hostile to popular Orthodoxy, but as I am rather out of joint with the popular religion of this day, I can truly say, I am anxious and ready to accept any Bible truth, from whatever source. There are new thoughts that you seem to logically develop, that are foreign to my past teaching, yet I do not set them aside, but pray God to help me understand the truth as it is in Christ, and not be led away by delusions. Now, I will see Bro. P. and try to make some arrangement with him, and through him to you, to favor me with THE WORLD'S HOPE, or some production from your standpoint, that will enable me to compare your religious faith with the open Bible. I profess to be the Lord's freeman; and like David, I hate every false way. I am rather depressed in money matters, —hardly know how to gratify my thirst after spiritual investigation, from spiritually minded men. The religious world, with her popular orthodoxy, has lost its power over me. It never had much, but what little sectarian power it had, has died the death. Babylon, in a spiritual sense, has captured the great mass of professed Christians. There is a way that seemeth to be right unto man, but the end thereof are the ways of death.—Solomon. May God keep us from the death way, is my prayer.

SMITHFIELD, KY. R. A. O.

Fellowship in Christ.

I WAS very glad to receive the HOPE of April 15. I missed the paper for April 1, and I feel the loss as I do if a friend calls in my absence. I cannot be quite reconciled to the loss.

Oh, this bond, this divine kinship! I nearly starve for companionship with men and women in Christ who can understand me. What I say is Greek to so many, because they are babes. A babe is the sweetest piece of humanity in the world, in the proper time for it to be a babe; but if it remains a babe after the allotted time, it becomes a dwarf, and the sweetness of babyhood is all gone. So it is in the spiritual life, and Paul says they ought to become men and women in Christ, able to teach others.

What is the difference between a man and a babe? A man can feed himself on the word of God. It is living food to him. But babes have no ability to get anything. They eat only what is given them by others. They say, "This sounds good when you tell it to me; but I never get a bit of anything when I read the word. There is no light in it, only what I hear preached."

Oh! there are so many babes, and they seem so satisfied to remain so, thinking if they are babes in Christ, they are as safe as a true babe in its mother's arms. But Paul says they are carnal Christians. Is a carnal Christian a spiritual Christian? Can such ones be members of the risen and glorified Christ, the true Vine, as he says he is now.—John xv. Are they of the royal

priesthood—kings and priests unto God kings to rule, govern, and priests to bless, teach? How sad to see their condition, so dwarfed in mind! They are not even hungry.

Well, God makes no mistakes. I used to wish he had made the plan a little broader—little dreaming he had made it broader than I had even dared to desire—so magnanimously broad that it takes in not only *my* very dear friends, but the *whole world*, in due time.

Now, a word with you, about your book, PERFECT DAY. It has a sound of Greek to me; but I remember I am seventy-five years old, and would naturally be slower to see and digest it all. Every quoted Scripture seems appropriate—nothing forced; but I must read it over and over to get it clear. There is lots of good in it. I like it; but I cannot yet quite take it all in. I am going to own a copy as soon as I can. I need it by me. Nothing short of the deep, spiritual truths of God's words can satisfy me. I have had a taste of the heavenly, and his words are, as Christ says, SPIRIT and LIFE.

Now, about the pay for the HOPE. I could not pay you if I would, but I know who has become responsible for all my debts (and he never pays debts that are already paid). It is that Man to whom God gave me in this holy espousal; and when he received me, and sealed the covenant by the Holy Spirit, he made himself responsible for all my debts, cares, responsibilities, my life, health, sicknesses, and all my liabilities. And he says, "Whoso giveth to the poor lendeth to the Lord, and he will repay him." So you are sure of your pay, and he is much better pay than I ever was. I have left off paying. He is Ishi (my husband). He has the care of me. I do not own anything—not even myself. I am His utterly. The everlasting arms are about me. I am resting on these great and mighty promises that God says we know not of, but he will show us.—Jer. xxxiii. 2, 3. And so, when his word goes down, I am going down with it, not before. All Heaven is pledged for my safety, and Jesus says, No man can pluck me out of his hands. Amen.

Yours in Christian love and fellowship. MRS. L. D. H.

BROCKPORT, N. Y.

Called Away.

OUR sister, Mrs. P. E. Brooking, was called away March 25, 1899. We mourn, but there is a grand hope. We shall all meet, by and by, where parting will be no more. "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. * * Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God. * * Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered."—Rom. viii. 18–26. C. T.

LLANO, TEX.

Christ's Success.

INCLOSED find postal order for $4.00 for MOSES AND CHRIST. Send them to Fremont, O.

I had some very interesting meetings at Fostoria, and expect to return there soon again. I find some here interested in the hope for the world—the destruction of the enemy, death. When it is destroyed, the captives will all be alive in Christ, and God shall be all in all. Soon there will be wells of water of life enough to produce a fountain for the millennial age, and then the fountain will form a river of water of life large enough to supply the whole creation—every creature for whom Christ died and rose, that he might be Lord

(Controller) of all, and draw all unto him. And as he is to have all power in heaven and earth, none, when drawn, can be plucked out of his hand.

FREMONT, O. ELD. A. B. OPPY.

GOD OUR REFUGE AND STRENGTH.

Do you want light? It is sown for the righteous.—Ps. xcvii. 11. God the Sower, is light.—1. John i. 5. Do you want to see God? Be pure in heart.—Matt. v. 8. Do you want truth? "The secret of the Lord is with them that fear him."—Ps. xxv. 14. Do you want to change your course of action from evil to good? "The goodness of God leadeth to repentance."—Rom. ii. 4. Do you want to know why you were created? "For his glory and pleasure, all things were created."—Isa. xlii. 7; Rev. iv. 11. Do you want to eat of the Eternal Life-tree fruit, and live forever? "This is eternal life to know God and Jesus Christ."—John xvii. 3.

But can I ever know God and Jesus Christ, whom he has sent? "All shall know me, from the least to the greatest."—Jer. xxxi. 34. "But I pierced Jesus." They that pierced him shall see him, but not without holiness. Can I get away from God? "As I live, saith the Lord, every knee shall bow, and every tongue confess to me."—Rom. xiv. 11. "But I'll not confess to God until I know him." You shall be taught of God.—John vi. 45. When shall I be taught of God? Today if you will hear his voice.—Heb. iii. 15.

"You always reply to me with some word of Scripture." "The Word shall judge you in the last day."—John xii. 48. "The Word is a burden of grief to me." "Cast thy burden upon the Lord, and he shall sustain thee.—Ps. lv. 22. He is our refuge and strength.—Ps. xlvi. 1.

Are you weak? "There is everlasting strength in the Lord Jehovah."—Isa. xlvi. 4. Are you sad, sorrowful or despondent? "There is fulness of joy in the presence of God," (Ps. xvi. 11.)—a joy which the world can neither give nor take away.—John xvii. 13. Do you want knowledge? "The fear of the Lord is the beginning of knowledge."—Prov. i. 7; ii. 1-5. Do you want wisdom? The reverence of the Lord is the beginning of wisdom.—Ps. cxi. 10. Do you want to obtain mercy? Be merciful.—Matt. v. 7. Do you want to worship God in spirit and in truth? Be filled with the Spirit.—Eph. v. 18. Do you want to be filled with the Spirit? Remember John xiv. 15 and its promises.

R. H. LIST.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 17., No. 12. ALMONT, MICH., JUNE 15., 1899. $1.00 a year.

THE KINGDOM OF HEAVEN.

In the gospel by Matthew, the expression, "Kingdom of heaven," occurs about twenty-seven times; "Kingdom of God" is used four times; several times it is called "the kingdom," "Thy kingdom," "His kingdom," and "the kingdom of their Father." Rotherham and the Emphatic Diaglott say, "The kingdom of the heavens." In Mark and Luke it is called the "Kingdom of God." And it appears to mean the same thing whatever name is used.

In the prophecy of Daniel we find five kingdoms that, in succession, are said to bear rule over all the earth. The first four are human—Babylon, Medo-Persia, Grecia, and Rome—and the fifth is the kingdom of God. Daniel speaks of the divided state of the Roman Empire, as represented by the ten toes of the great image, and adds: "And in the days of these [ten]-kings shall the God of heaven set up a kingdom, which shall never be destroyed: and * * it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. ii. 44.

It seems important to a clear view of this subject to distinguish between the kingdom that rules and whatever is ruled over. The four human kingdoms above named were not the earth, nor all the kingdoms of the world, but they ruled the earth and its lesser kingdoms. The destruction of these four ruling kingdoms—represented by the great image—does not mean the destruction of the earth, nor the destruction of all the other kingdoms of the world, nor the destruction of the inhabitants of the whole world, nor even the destruction of all the people of these four ruling kingdoms. The image does not represent all people, nor all governments, but only the four great monarchies that, successively, have ruled the world. As the people passed from the rule of one human kingdom to another—from Babylon to Medo-Persia, then to Grecia, and then to Rome—so they are finally to pass from the rule of Rome to be ruled by the kingdom of God.

This is much better than the idea that all the nations are to be utterly destroyed at the coming of Christ

to reign over all the earth; and it seems clearly Scriptural. Daniel foresaw that one like the Son of man came to the Ancient of Days, "And there was given him dominion, and glory, and a kingdom, [Mark the object, not to destroy, but] that all people, nations, and languages, should serve [and obey] him."—Dan. vii. 13, 14, 27.

The Lord says: "Thou art my Son; * * Ask of me, and I shall give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession."—Ps. ii. 7, 8. The breaking in pieces, of the next verse, agrees with the statement (Dan. ii. 44) that God's kingdom is to be set up while the other ruling powers are still on the field, and that they are to be broken and consumed by the everlasting kingdom. But we have no good reason to suppose that the Son will destroy what he inherits from his Father—that is, the earth and its inhabitants.

The kingdom of God is an embodiment of his power for the government and well-being of mankind. For this reason, Jesus in an important sense was the kingdom of God in his own person. In him the divine conquered and exalted (glorified) the human. What was thus true of him is true also of each Christian in his measure. The characteristics of the whole kingdom are in the parts. He that would rule must first learn to obey. Jesus will not rule alone. All that the Father has promised to him, he shares with the overcomer.—Rev. ii. 26, 27; iii. 21. It does not mean just one person, as some claim. The context shows that it means all overcomers. "If we suffer [with him], we shall also reign with him." 2. Tim. ii. 12. "If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. viii. 17.

There is a difference of opinion among Christians concerning what is meant, in the gospels, by "the kingdom of heaven," or "the kingdom of God." Some think it refers to the church, and that it was "set up" at Pentecost; and they seem to overlook the Scriptures that speak of the kingdom as an object of hope. Others, seeing that the kingdom is not "set up" before the ten-toe state of the Roman Empire, affirm that the gospel church is never called the kingdom, and that none of the parables of Jesus which speak of "the kingdom of heaven," or "of God," refer in any way to the church, or to the work of the gospel age. I think neither of the views harmonize all the Scriptures—both being partly right and partly wrong.

I think "the kingdom of heaven" is used of various phases of the plan of God looking toward the government and well-being of mankind. When the Lord Jesus—the coming King—was among men, he said, "The kingdom of God is come nigh unto you," or, as given in the Diaglott, "The Royal Majesty of the heavens has approached." It is true he was rejected by the Jews, and they as a nation were left desolate,—the period of the suspension of Israel being the dispensation for the development of the gospel church. But the church represents the Lord Jesus, and in this sense is God's kingdom. From the death

and resurrection of Christ, or, rather, from the dawn of the new dispensation at Pentecost, the higher or heavenly phase of the kingdom began to be developed—the gospel church being called out and trained to reign with Christ in the ages to come. The gospel church and the millennial kingdom (or ruling power) are properly one, being the preparatory and perfected phases of the same thing. But it is not "set up," or put in power over the nations, until it is perfected, at the end of the gospel age and the dawn of the millennium. All seems harmonious if we discriminate between the beginning of the development of the kingdom and its perfection or maturity.

This may be illustrated by the infancy and maturity of any person. He is the same person before and after maturity, but only when manhood is attained, can he rightly be trusted with the responsibilities of a man. The birth and development of a prince must precede his exaltation to the throne. The Papal church (as a counterfeit of the true church) was destined to rule the nations. It had to exist, in its primary stage of development, before it was "set up" on the Roman empire,—"the beast having seven heads and ten horns,"—to begin the joint reign.—Rev. xvii. As of the counterfeit, so of the true church: it must exist and be developed before it *can* be "set up," or placed in the throne with Christ, and have power over the nations.

The gospel dispensation is the period of the suspension of Israel, and for the development of the true church, which is to reign with Christ. And the perfected church, glorified with Christ, is to succeed Rome in ruling the world. In its preparatory state, the church has existed nearly as long as Rome has been the ruling power, and instead of reigning, the church has suffered under Rome. According to Daniel's prophecy, Rome, the fourth kingdom, was to be divided, as shown by the toes of the great image, and the fifth kingdom was to be set up "in the days of these kings." It could not have been "set up" at Pentecost, (though by the power of the Spirit it began to be developed then), because Rome was not divided until long afterward.

Some claim that when Christ shall come, God will first destroy all the nations and cleanse the earth by literal fire, and then set up his kingdom on the new earth. Let them correct their mistake by the same Scriptures which they freely use to prove that the kingdom was not set up at Pentecost. "In the days of these kings" can mean neither *before* nor *after* the divided state of Rome. "Our God is consuming fire," and it is God's perfected kingdom, as an embodiment of his power, that is to "break in pieces and consume all these kingdoms."

It seems very clear that some of the parables concerning "the kingdom of heaven" refer to the preparatory or mixed state of the gospel age. The parable of the Sower appears to have been fulfilled in the personal ministry of Jesus sowing the good seed, or gospel of the kingdom, on four classes of Jewish minds. Three of the four brought forth no fruit. But those who re-

ceived the word into "honest and good hearts," were good ground, and brought forth fruit. These received Jesus, and became the nucleus of the gospel church—the good seed of the next parable. Of this Jesus said: "The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat." —Matt. xiii. 24, 25. This seems to have had a clear fulfillment in the gospel age. Christ is the Sower.—Ver. 37. The world (not men's hearts this time) is the field, and the good seed are Christians (not the word this time, but) "the children of the kingdom."—Ver. 38. The Lord Jesus planted his own church in the world. It was pure at first. When they were awake, there was no other sowing; but when they slept, then the enemy (the devil—Ver. 39) sowed the tares (not errors, but wicked or unconverted people—the "children of the wicked one,"—Ver. 38) among the wheat—that is, in the church. Such a mixed condition has been the characteristic of the church in the gospel age. This is one of the causes of the trial and suffering of true believers. But in the harvest, at the end of the gospel age, the wheat and tares shall be separated, the tares cast into God's fire. "Then shall the righteous shine forth as the sun in the kingdom of their Father."—Ver. 43.

This parable shows that the church is called "the kingdom of heaven" in all its stages. And the same appears true of the parable of the net. It is "the kingdom of heaven" that is likened to the net. The fishers of men have cast the gospel net into the sea of mankind, and it has caught some bad people as well as the good. When the net is full,—not when all mankind are caught,—at the end of the gospel *age* (here as in the other parable translated "world,") they are separated, the good (all fit for the Lord's use in the perfected kingdom) being gathered into vessels, and the bad (all professors that are not Christians) cast away. The bad fish in the net cannot mean all the world, for all the world have not been caught in the net.

Speaking of a movement, at the closing of the age, in reference to the Lord's coming, he said: "Then shall the kingdom of heaven be likened to ten virgins, which took their lamps [Bibles] and went forth to meet the Bridegroom." That this parable has been in process of fulfillment during this nineteenth century seems evident. All reckoned in the movement are virgins (Christians), all using the lamp, and having a measure of oil (Spirit or light), but not all ready for the emergency. Only the wise were ready to receive the Bridegroom at his coming, but the foolish got a fresh supply of oil when it was too late for the marriage. The door that was shut was not "the door of mercy," as is often assumed. The Bible never speaks of "the door of mercy," open or shut. "The mercy of the Lord endureth forever." "In wrath [he will] remember mercy." The foolish virgins are not all the world, nor the wicked. The world was never in the movement in reference to the Lord's coming, nor even all Christians.

It is worthy of note that the first judgment scene in Matthew xxv. deals with two representative classes of Christians—wise and foolish; the second scene is the judgment of the "servants,"—which is broader than the former, and may include all professors; and the third scene is the judgment of the "nations." The sheep of that scene should not be confounded with God's people, previously judged, and the faithful placed in power with Christ, ready to judge the world of nations.

To sum up: It appears that the parable of the Sower was fulfilled in the personal ministry of Christ. It was the sowing for a new age, and the seed was the word—the gospel of the coming kingdom. In that parable it is not said, "The kingdom of heaven is likened." The real kingdom in its preparatory stage did not begin to be developed until Pentecost, or until after the foundation was laid by the death and resurrection of Christ. The two parables—of the Sower and of the Wheat and Tares—are related as cause and effect—the second not beginning until the first ended. In the first the seed was the word, and its fruit were "the *children* of the kingdom,"—the seed of the second parable. Now at Pentecost, this parable began to be fulfilled, and hence it is said to represent "the kingdom of heaven." Then the antitypical church was first organized, and soon the enemy sowed the tares among the wheat, and hence the parable covers the mixed condition of the whole gospel age, and its completed harvest, reaching to A. D. 1915.—See "Times of the Gentiles," in DAY DAWN. The parable of the dragnet appears to cover substantially the same ground. But the parable of the ten virgins is not so far-reaching. It is a movement (not of the whole body of believers, but) *in* the church, at the close of the age, in reference to the Lord's coming.

That the church is called the kingdom, even in the preparatory or gospel age, seems in harmony with the other teaching of Christ. When Peter confessed that Jesus was the Christ of God, He declared the value of this truth as a foundation, by saying: "On this Rock I will build my church." Then, honoring Peter for his good confession, he said: "And I will give unto thee the *keys* of the kingdom of heaven," —evidently using the terms "church" and "kingdom" interchangeably. The "keys" symbolize the opening work, and the record shows that Peter preached the opening sermon to both Jew and Gentile.—Acts ii. and x.

The same idea runs through the apostles' writings. Believers are the church—the *ecclesia*—the called out ones: and they are said to have been "delivered from the power [kingdom] of darkness, and translated [passed over] into the kingdom of God's dear Son."—Col. i. 13. And John says: "I am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ."—Rev. i. 9.

But this truth, that the church is called the kingdom, does not lead us to ignore those Scriptures that speak of the kingdom as yet to come. The grand ideal—the perfection, the glory—is an object of joyous hope. It is still right to pray: "Thy kingdom come; thy will

be done in earth as it is done in heaven." James speaks of the poor of this world as "heirs of the kingdom [which God has promised." Peter shows that the seven graces are the preparation for an abundant entrance into the everlasting kingdom. And Paul expresses his assurance that the Lord will preserve him unto his heavenly kingdom. "If we suffer [with Christ], we shall also reign with him."—2. Tim. ii. 12. It is a mistake to think that the suffering with him and the reigning with are simultaneous. The apostle speaks of "the sufferings of Christ [Head and Body] and the glory to follow."—1. Pet. 11. The context shows that the glory is not to be obtained until the appearing of Jesus Christ. Meanwhile we are called to "fill up what is behind of the afflictions [sufferings] of Christ."—Col. i. 24. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations."—Rev. ii. 26. The sufferings began with the Head, and will continue until the last member of his mystical body is perfected through suffering, and then they shall reign with him. "Thou hast redeemed us, * * and made us unto our God kings and priests: and we shall reign on the earth."—Rev. v. 9, 10.

In this time of preparation and suffering, the church has the "earnest" of life and inheritance by the Spirit (Eph. i. 13, 14), but the future will bring the full payment. This is like the bud; that will be the flower, or the fruit. The fruit is in the bud, and therefore ours. This is the preparation, and that is the perfect—when he will "set up" his kingdom—put it in the position of full power to reign and bless. Then all flesh shall see the salvation of God, and God's will shall be done in earth.

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NOTES ON SUNDAY-SCHOOL LESSONS.

The New Life in Christ.—Col. iii. 1-15. (Lesson for June 18.)

GOLDEN TEXT.—Let the peace of God rule in your hearts. Col. iii. 15.

SUGGESTED DAILY READINGS.—M. Col. iii. 1-15; Tu. Eph. ix. 17-24; W. 1. Thess. v. 5-11; Th. Eph. v. 6-16; F. 1. Pet. ii. 1-9; S. 1. Pet. iv. 1-11; S. 2. Pet. i. 1-8.

INTRODUCTION.—This may be used as a temperance lesson. It is well to read the whole epistle, and see the apostle's purpose. Someone has outlined it thus:

1. The introduction (i. 1-13) including the greeting, thanksgiving, and prayer.

2. A doctrinal section.—i. 14-ii. 3.

3. A controversial section—against certain errors.—ii. 4-iii. 4.

4. Moral application.—iii. 5-iv. 6.

5. Personal greetings.—iv. 7-17.

6. Salutation.—iv. 18.

The epistle was written when Paul was a prisoner at Rome, and is a strong combination of doctrinal and practical ideas, and our present lesson is specially practical, based on the doctrinal.

I. DEATH AND RESURRECTION.—Vs. 1-4. The apostle assumes that these Colossians were "saints—[set apart ones]—and faithful brethren in Christ." i. 2. They had "received Christ Jesus," (ii. 6), as the One in whose death and resurrection they too had died and rose again (2. Cor. v. 14, 15), as symbolized in their being "Buried with him in baptism, and risen with him through the faith of the operation of God, who raised him from the dead."—Col. ii. 12. They were thus reckoned, like Christ, "dead indeed unto sin, but alive unto God," (Rom. vi. 10, 11), freely forgiven all sin, and complete in Christ.—Col. ii. 10-13.

This is the great doctrine of the gospel of Christ's death and resurrection, and it had been applied to themselves by believing it and being baptized (Mark xvi. 15, 16); and yet the purpose of this epistle is to exhort them to carry out practically, in their daily walk and conversation, the very thing which was reckoned already done in Christ, and in their baptism. "As ye have received Christ Jesus the Lord, so walk ye in him."—Col. ii. 6. As ye have symbolically died to sin and been raised to a new life, so really, practically, "Put ye on the Lord Jesus Christ, etc."—Rom. vi. 3-11; xiii. 14. "If ye then be [or seeing ye are] risen with Christ, seek those things which are above [the high things, pertaining to the condition of heaven] where Christ sitteth on the right hand of God,"—the life of victory and power.—Rev. iii. 21. "Set your affection [love and desire] on things above [high, good, pure, heavenly things], not on things on the earth,"—the things low and unworthy—opposed to the good, true and heavenly. "For ye are dead [died with Christ and also symbolically in your baptism], and your life is hid with Christ in God;"—you were raised with Christ, and ascended with him into the condition of the Father. That is where you belong, and his condition, being your destiny, should be your aim. That life is now the inner, the unseen; but, "When Christ, our life, shall appear [be manifested in the glory of his kingdom] then shall ye also appear [be manifested, come] with him in glory." "Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. xiii. 43. "The glory shall be revealed in us. For the creature [the groaning creation, the world] waiteth for the manifestation [coming or appearing with Jesus the Son] of the sons of God."—Rom. viii. 18, 19.

II. PUTTING OFF THE OLD MAN.—Vs. 5-9. "Mortify therefore [in view of your oneness with Christ in your new, or inner life, and in view of such a destiny and future, gracious work, crucify or kill] your members which are upon the earth"—the low or animal

(*Continued on page 185.*)

THE WORLD'S HOPE.

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EDITOR'S APPOINTMENTS.

June 16, Brown City, Mich., 7:30 p. m. at the home of John Vannest.

June 17, and 18, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

June 25, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

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July 9, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

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CONTENTS.

THE KINGDOM OF HEAVEN	177
SIX GOOD OFFERS	182
NOTES ON SUNDAY-SCHOOL LESSONS,	
The New Life in Christ, (June 18)	183
Gracious Invitations, (July 2)	185
EDITORIAL ITEMS	184
EDITOR'S APPOINTMENTS	184
RELIGION AND BUSINESS	187
THE ATONEMENT	187
REST, (Poetry)	188
EXTRACTS FROM LETTERS,	
Is Man's Spirit Personal?	189
How Truth Spreads	191
WE SEE JESUS	192

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☞ The Editor does not hold himself responsible for every statement of his correspondents. He expects his readers to exercise their own power of judgment.

(*Continued from page 183.*)

plane. The "members" here are not the members of the natural body, but the elements of "the body of sin."—Rom. vi. 6. We are not to commit suicide, nor to mutilate the natural body, but to bring it into the service of God, instead of serving sin.—Vs. 12-19. The things that God hates are here named, and on their account his sore displeasure is manifested in those who disobey. These believers, now called saints, had formerly lived in these low conditions, but in receiving Jesus and his heavenly destiny, they had put them off—including all low, inordinate, unrestrained passions, unholy tempers, filthy talking and lying. To obey in this is negative—not to do. "Cease to do evil." It is symbolized by the death and burial in baptism.

III. PUTTING ON THE NEW MAN.—Vs. 10-15. The new man is just the opposite of the old man. And while the old is being put to death, the new is being renewed, gradually developed, in knowledge and after the image or likeness of God as revealed in Christ—in whom all nationalities, sects, and earthly ordinances and conditions are ignored: "Christ is all, and in all." This new life is symbolized by being raised in baptism. Put on therefore, as elect and beloved of God, mercy, kindness, humility, meekness, patience, forbearance and forgiveness, and last, and greatest, love—the bond of perfectness, the band that encircles and holds in place the qualities of Christ. To all who so put on Christ, must come "the peace of God," (or Christ. John xiv. 27) to which they are called in one body. And thankfulness will then be natural and easy.

It is not difficult to see that the design of the apostle in this letter is to encourage the destruction of all evil, and the putting on of all good—the qualities of Christ. What he has wrought for us in himself, and which is therefore ours by right, it is ours by his Spirit, to work out in ourselves. The ideal of our faith in him is also the ideal of our blessed hope. "We shall be like him, for we shall see him as he is."

(We omit the Review lesson for June 25.)

Gracious Invitations.—Hosea xiv. 1-9.
(Lesson for July 2.)

GOLDEN TEXT.—Come, and let us return unto the Lord. Hos. vi. 1.

SUGGESTED DAILY READINGS.—M. Hosea xiv; Tu. Hosea ii. 16-23; W. Isa. i. 10-20; Th. Jer. iii. 12-19; F. Joel ii. 12-19; S. Matt. xi. 25-30; S. 1. John i.

INTRODUCTION.—Again we return to the Old Testament. It seems best to read the whole book of Hosea. His name means "Salvation,"—the same as Joshua or Jesus. He has been called the "Prophet of Mercy." He belonged to Israel—the northern kingdom—after the division of the nation into Judah and Israel.

Hosea's experience and dealing with an unfaithful wife are used to illustrate the Lord's attitude toward unfaithful Israel. He was true to her, but she was false to him, and at last left him. She sank lower and lower, and finally became a public harlot. Harlotly is used to represent corruption and idolatry in the nation. God is the faithful lover and husband, and the idolatrous nation is the unfaithful wife.

Someone has said that Amos is the prophet of law, and Hosea, the prophet of love. Amos treats of sin as breaking of law. To Hosea, sin is contempt of love, and repentance, returning to love—drawn by the goodness and mercy of God. And yet he administers discipline that the unfaithful wife or nation may be brought to her senses and return to her true place. To Amos' "God is justice," Hosea would add "God is love."

The book of Hosea is a picture of God's method of dealing with the backslider—primarily with Israel, and, be-

cause of similar conditions, also with the fallen church; and the same is true of the individual—the prodigal son. Sin against an everlasting love, consequent suffering, and final restoration, are clearly seen through the whole book. Hence the contrast: "I will no more have mercy upon the house of Israel; but I will utterly take them away," (i. 6); and, "Yet the number of the children of Israel shall be as the sand of the sea; * * and where it was said, Ye are not my people, it shall be said, Ye are the sons of the living God."—i. 10, 11. She wanders through ignorance (ii. 8) and is "destroyed for lack of knowledge," (iv. 6); yet, in due time, he speaks "comfortably" unto her, gives her "a door of hope," and blesses her as in her youth, when he brought her out of Egypt.—See ii. 14–23. For "many days" they shall be deprived of blessings, but "afterward," "in the latter days," they shall "return, and seek the Lord," and enjoy "his goodness."—iii. 4, 5.

"Ephraim is joined to idols," and "let alone,"—left to suffer the bitter consequences of their sins, "till they acknowledge their offence, and seek my face: in their affliction they will seek me early."—iv. 16-v 15.

How clearly this is illustrated by the parable of the prodigal son. He left his father's house, was joined to his idols, was left alone to suffer till he came to himself; and when he came to his father, he was received and blessed.

That this experience of God's ancient people was not confined to their going into Babylon and their restoration therefrom, is shown in vi. 1–3 compared with Jonah ii. They were not only to suffer bondage in Babylon—one nation—but, of which the ancient captivity was a foregleam, they were to be "wanderers among the nations."—ix. 17. This has been fulfilled in the age of the gospel to the Gentiles, "And all Israel shall be saved," (Rom. xi. 26) "in the third day,"—the millennium.

The Lord could not give up his son, whom he loved and brought out of Egypt.—xi. 1–9. They destroyed themselves, but God is their help and Redeemer; and the restoration includes resurrection; and of this the Lord will not repent.—xiii. 9–14.

I. THE PROPHET'S APPEAL.—Vs. 1–3. "Return," like the prodigal son after his suffering for sin, "unto the Lord thy God," who loves you still, whose child you are, and in whose house there is bread enough and to spare. "Fallen by iniquity." What a bitter experience Israel has had—well represented by the rich man in torment. How unsatisfying the experience of any backslider—one who knows the joys of Father's house and service.

"Take with you words." Express your repentance in words—make confession. "And return."—R.V. Face right about, prove your repentance by your action. And pray: "Take away all our iniquity, and receive us graciously: so will we render the calves of our lips."—the sacrifice of prayer and praise continually. Such a plea God will honor.

"Asshur [Assyria] shall not save us." We shall no longer depend upon them for help. We will trust only in the Lord. "We will not ride upon horses." We will not follow the Egyptian custom, nor turn to them for help. "Will not say any more to the work of our hands, Ye are our gods." We renounce all idolatry. The gods of the world cannot help, but "In thee the fatherless ["Lo-Ruhamah," of i. and ii.] find mercy."

II. THE LORD'S REPLY.—Vs. 4–6. The prophet exhorted, and put a plea into the penitent's mouth, and now the Lord answers: "I will heal their backsliding,"—not only take away the effect, but prevent its repetition,—"I will love them freely,"—treat them cordially, as the father treated the returned

prodigal. "I will be as the dew,"—the night mist, to keep them fresh and healthful, "grow [blossom] as the lily," —in glorious beauty. "His branches shall spread, etc,"—a grand figure of success and usefulness. This is to be true both of Israel and the unified Church.

In verse 7 the prophet pictures the beauty and use of those thus restored. In verse 8 Ephraim rejoices in the result—idols are gone, and he is green forever—like the fir tree. And the Lord answers, "From me is thy fruit found." Verse 9 shows that these facts and principles are a lesson for all time. Truly "the ways of the Lord are right." Sin is not tolerated, but mercy triumphs.

RELIGION AND BUSINESS.

"BUSINESS is business," says one; and there are men who never take their religion into business, — probably because they have not enough of it; and if they should use any of it week days, they might run short on Sundays. But when men know the Lord, and know what pure and undefiled religion is, it goes wherever they go. Such men bless the world, which is weary of hypocrisy and trickery, of covetousness and rascality.

Many people seem to suppose that the necessities of others are their opportunities for taking advantage and getting gain. There are men who do not share this idea, and who see in the time of distress opportunities for doing good. The *Christian Intelligencer* records an instance which was related at the session of the Evangelical Alliance in Washington, D. C.

"A manufacturer, embarrassed by debt, urged an acquaintance in the same line of business to relieve him by buying out. He was willing to sell for fifteen thousand dollars, though his factory was well worth twenty thousand. The gentleman thus appealed to consulted his wife about the matter, and returned the next day with the following answer: 'I am ready to buy your factory, but I agree with my wife, who says I must pay the full price for it. It is a settled principle with us never to take advantage of another's necessities to get property at less than its actual value. I think your factory is worth twenty thousand dollars, and I am willing to pay you that amount for it.'"

Such a man as that perhaps would not make such enormous profits in a single year as might be made by some of those sharks which devour everything they can lay hold on, and waste and desolate all around them; but such a man would be less likely to have strikes, convulsions, failures, and similar misadventures; and if he had less money in this world, he might have more laid up in heaven.

A good deed shines in a naughty world; and if the newspapers which give ten columns to an Irish bully fight, would devote a little space to recording the good works done by the Lord and his children in this world, it would be much more pleasant reading than some of the abominable stuff with which we are too often regaled.—*The Christian.*

THE ATONEMENT.

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REST.

"The good, acceptable and perfect will of God."—Rom. xii. 2.

1. "Thy will be done," say some, as His command,
But say the words with grudging or with fears,
Lest, in the working of their Father's will,
Comes sorrow or bereavement, trials or tears.

2. Or say the words, yet faint beneath life's load,
And all-responsible and burdened feel:
They do not trust to Him, but ever plan,
Yet know not whether cometh woe or weal.

3. One simple fact they fail to realize,
That vain is opposition to His will;
For as He purposed, so will He perform;
What He has promised, that will He fulfill.

4. But failing this to see, they chafe and sigh,
And spend their days in strife that brings but pain.
Shall puny creatures their Creator thwart?
Shall weakness not with strength contend in vain?

5. Woe unto him that striveth with his God!
Who'd set aside God's purpose for his own;
For certainly he shall endure defeat
And suffer pain where God had kindness shown.

6. And yet in ignorance oppose they God,
A righteous Judge, most patient, strong and kind
Who wills their good, and with enduring love,
Is stedfast still to do what He designed.

7. With bit and bridle we do turn the horse;
The mighty ships the master's helm obey;
But man, intelligent, (?) his Lord resists,
Who is to man as potter is to clay.

8. The ox and ass their owners recognize,
And gratitude, though dumb, these creatures show;
But still God's people turn away from Him,
Nor love, nor serve, because they do not know.

9. For if they only knew the will of God,
What He by revelation hath made known,
Each ravished heart, beholding what is good,
Would cry, "Not my will, Lord, but work Thine Own."

10. "For God doth will that all men shall be saved,
And to the knowledge of the truth attain."
His invitation is, "Draw nigh to me,"
"For none that seek my face shall seek in vain."

11. His will, to those submitting, works but good;
For known of God is each and every one,
Called, freely justified, "ordained to be
Conformed unto the image of His Son."

12. God's mercy broods o'er all His works for aye;
Not e'en a sparrow falls without His care.
Consider this, My people; He entreats,
"I formed you, and to old age I will bear."

13. I am thy Saviour, even God alone;
My ears are open to thy plaint;
They who wait on Me mount on eagle's wings,
Unwearying they run, nor walking faint.

14. Lift up thine eyes to heaven's hosts that roll,
Oh! weary one, afflicted, tempest-tossed,
Created, named, and ever led by Me,
Because of My great power not one is lost.

15. Oh! that thou wouldst but hearken unto Me
And find thy peace as river deep and broad;
Oh! that thou wouldst *lay hold* upon My strength,
And *stay thyself* upon the Lord thy God.

16. To know that "God is Love," and His great will
Omnipotent, disperses all alarms.
"Th' Eternal God is our dwelling-place,
And underneath are everlasting arms."

References.

Verses.
3—Isa. xiv. 24-27; Gen. xv. 13-16; Exod. vi. 5, 6; xii. 41.
4—Isa. xiv. 2; Exod. ix. 14-16.
5—Isa. xlv. 9; Lev. xxvi. 14-41; Isa. xxxi. 3.
6—Psa. vii. 11; Acts iii. 17; Isa. xl. 6-13; Luke xix. 41-44; xxiv. 47.
7—Jer. xviii. 6, 11, 12; Ezek. ii. 7.
8—Isa. i. 2-4.
9—John vi. 40; iii. 17; x. 16; xii. 32; Jer. x. 23, 24.
10—1.Tim. ii. 4-6; Jer. xxix. 12; Isa. xlv. 19-23; Matt. xi. 28; John vi. 3-7.
11—Rom. viii. 29, 30; John ii. 25.
12—Psa. cxlv. 9; Matt. x. 29; Isa. xlvi. 4; Luke xii. 6, 7.
13—Isa. xlv. 21; lv; lix. 2; Psa. l. 15; Isa. xl. 27-31.
14—Isa. 26; liv. 11.
15—Isa. xlviii. 18; xxvii. 5; l. 10.
16—John iv. 16; Isa. xliii. 13; xxx. 15; Gen. xviii. 14; Luke xviii. 27; Deut. xxxiii. 27.

F. J. T.

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EXTRACTS FROM LETTERS.

Is Man's Spirit Personal?

WE agree in so many things that it seems hardly right that I should attempt to object in some things in which we are not in accord. Your theory that the spirit is the "personal" of man, or the real man, always forms a lump in my throat, and refuses to go down. My reasons for not accepting your idea are expressed in the following:

1. The Scriptures almost unanimously speak of the spirit as a quality or principle possessed by man. The spirit is *in* the man. "The spirit that dwelleth *in* us [lusteth to envy]."—Jas. iv. 5.

2. It ignores the divine record that God made Adam (man) out of the dust of the ground, and said unto him, "Dust thou art, and unto dust shalt thou return." The personality of Adam is emphatically implied in the word dust, and not the "breath of life" which God breathed *into* him.—Gen. iii. 19.

3. If the spirit, or "breath of life," was the personality, then Adam must have pre-existed, for we read that "The dust [Adam] returns to the earth as it was, and the spirit returns to God who gave it."—Eccl. xii. 7.

4. If Jesus awakened the "spirits in prison," and preached to them, they must have gone to sleep again, or else passed into a resurrection state. In either case it would contradict Job (xiv. 12) who says: "Till the heavens be no more, they shall not awake, nor be roused out of their sleep."—R. V. The "heavens" (Gentile rule) have not yet ceased, and consequently the dead have not yet been roused out of their sleep.

5. It seems to make mockery of numerous Scriptures that declare the dead to be in the earth, sheol, or the grave. "Many of them that sleep in the dust of the earth shall awake."—Dan. xii. 2. This awakening is to be when Michael stands up at the end of this age, not before. Jesus is the firstfruit of them that are asleep (1. Cor. xv. 20), and if he awoke any others, they must have been ahead of time. The divine order as to the awakening is, Christ first, then they that are Christ's at his coming.—Ver. 23.

Your Brother in the Truth,

THOS. J. TWINING.

REPLY.—I am glad we agree in so many things. I respect a man who does his own thinking and candidly expresses a difference of opinion, more than one who agrees with me without thinking. The five statements of Bro. T. cover much ground, and it is easier to raise objections than to answer them; but I will do the best I can, all things considered.

1. I endorse the first statement, tho' not fully the implied inference. The spirit in us that lusteth—has desires—might be personal.

Two words in the Old Testament—neshahmah and ruach—are translated spirit—the former only twice (Job xxvi. 4; Prov. xx. 27), the latter very many times. Dr. Young defines neshahmah as breath, and it is so translated several times, of which Genesis ii. 7 is one. Ruach is defined by four words, breath, air, wind, spirit. It is used in various ways. It does not always mean breath. This is not the word used in Genesis ii. 7; and I do not think "breath of life" necessarily means "breath of air," as a man must have life before he can breathe the air. The following are a few of the cases where ruach is translated spirit:

"The Spirit of God moved on the face of the waters." "My Spirit shall not always strive with man." Pharaoh's "spirit was troubled." "Can we find a man in whom is the spirit of God?" "The spirit of Jacob revived." "Anguish of spirit." "The spirit of wisdom." "Filled with the Spirit of God." "The spirit of jealousy." "God of the spirits of all flesh." "An evil spirit [probably a wicked angel, a devil] troubled Saul." "There came forth a [lying]

spirit and stood before the Lord, and said, I will persuade him." "The Lord stirred up the spirit of Cyrus." "A spirit [angel] passed before Job's face." "There is an [intelligent] spirit in man: and the inspiration of the Almighty giveth them understanding." "Into thy hand I commit my spirit." "Who maketh his angels spirits." The Lord "formeth the spirit of man within him." "The spirit shall return to God who gave it."

Remember, the word translated spirit in these Scriptures is not the word translated breath in Genesis ii. 7. Each one will judge for himself; but it appears evident to me that sometimes spirit means power, sometimes disposition, and sometimes a personal, thinking and acting being—God, angel and man.

In the New Testament, pneuma and phantasma are translated spirit, the latter only twice (Matt. xiv. 56; Mark vi. 49), the former many times—corresponding with ruach. "Spirit of God," and "Holy Spirit," are common. "He cast out the spirits [devils] with his word." Good and bad angels are both called spirits. Of his disciples Jesus said: "The spirit is willing, but the flesh is weak." "Jesus perceived in his spirit." "My spirit hath rejoiced in God my Saviour." "Into thy hands I commend my spirit." "A spirit hath not flesh and bones." "God is a Spirit," and he is called "The Father of spirits," but not of our flesh.—John iv. 24; Heb. xii. 9. Jesus says that our spirit, not our flesh, is the subject of the second birth.—John iii. 6. The spirit of man is spoken of as knowing the things of a man, (1. Cor. ii. 11), and as receiving the witness of the Spirit of God.—Rom. viii. 16. The spirit is a subject of sanctification. (1. Thess. v. 23) and the spirits of just men are said to be made perfect.—Heb. xii. 23.

The word spirit is used in other senses, as the power and disposition of a person; but I think a spirit of which God is the Father, which knows and desires, which is the subject of regeneration, sanctification and perfection, must be personal.

2. I do not ignore the record of Gen. ii. 7 and iii. 19. God *formed* man of dust. He does so yet. And what comes from earth returns to it. And from the natural point of view, the body, with or without the life, is the man. He is the one in whom men can the more easily believe. He appeals to the natural senses. He can be seen, felt, weighed, and measured.

But there is another Scriptural point of view. The Lord "formeth the spirit of man within him."—Zech. xii. 1. This is not the "breath of life," of Genesis ii. 7. It is not the same word. The apostle speaks of the outward man and the inward man.—2. Cor. iv. 16. Surely the inward man is not made of dust. It may be said that Paul speaks only of believers; but is it not the spirit of man that is quickened when he becomes a believer? "You hath he quickened" (Eph. ii. 1) does not mean the body. We have seen that the spirit, not the flesh, is the subject of the operation of God's Spirit in regeneration.—John iii. 6. And yet both births are of man, ("Except a man be born again.") hence Jesus calls the spirit the man as well as the body. The body is the outward man that perishes, and the spirit, if not the inward man, is its basis, which, begotten by the incorruptible seed into the Christ (the eternal) life, is renewed day by day, and in due time is born a spiritual body.—1. Pet. i. 23; 2. Cor. iv. 16; 1. Cor. xv. 44.

If the body only and always were the man, there would be no inward man, no being unclothed, naked, and clothed-upon conditions, (2. Cor. v. 1-8), and the resurrection body would be (as many claim) the same body that lived before; but the body sown is "not the body that shall be," but God gives to each

ved a new, spiritual body, which is not of the earth.—1. Cor. xv. 37, 38, 44, 48-50.

3. It does not seem necessary to admit the inference concerning the pre-existence of the spirit, even if the "breath of life" were personal; but that is not the spirit (ruach) which is said to return to God. They are two different words.—See Young's Concordance. The breath of life is not personal. God is the Father of our spirit, not of our breath.

4. I admit most all of the brother's fourth statement, except the inference of contradiction. I regard the waking of the spirits to whom the risen Jesus preached as an exception to the general rule, (for an illustrative purpose), which does not invalidate the rule, any more than the raising of Lazarus and others. I presume they all went to sleep again, which would not be difficult. The resurrection of Jesus and his saints is also exceptional, and precedes the general waking of which Job speaks. That is not due until the times of the Gentiles are ended, while Christ and the saints constitute the kingdom which is to be set up in the days of the Gentile powers, and be the means of bringing them to an end.—Dan. ii. 44.

But, however things may be harmonized, I believe Peter's word, that Jesus, after his resurrection, preached to the spirits in prison, called the dead,—those who were disobedient in the days of Noah,—preached the gospel to them, that they might be judged like men in the flesh, but live according to God in the spirit.—1. Pet. iii. 18-20; iv. 6. To me this not only looks harmonious, but is a foregleam of the future work of the saints.

5. To "make mockery" is not so good as to seek harmony. Each must judge for himself.

I do not deny that sheol is in the earth. God is there. "If I make my bed in hell [sheol], thou art there." Though often translated grave, sheol properly means "the unseen state." Keber is the proper Hebrew word for grave. Sheol is the sleeping place, but I do not think a dead body can sleep. The body goes back to the earth, by the law of dissolution, but the spirit goes to God, in sheol.

The remarks on the order and time under 4 are applicable here also.

Better admit that man's spirit is beyond our comprehension, than to deny its existence before it is quickened by the Spirit and truth of God. Many things, even of a visible nature, are not explainable. God is Spirit, and is the Father of our spirits. It need not surprise us that his offspring, as well as himself, are above our comprehension.

When a photographer takes a negative, nothing of the features can be seen until the negative goes through the "Developer." So the spiritual nature of man is not discernible, is not even realized by himself, until he comes under the influence of God's Developer—the gospel of Christ, the power of God unto salvation.—Rom. i. 16. Evidently the spirit of man is the basis of all possible spiritual development. Yet in the Scriptural sense he has no life until begotten by the incorruptible seed. "He that believeth on the Son hath everlasting life."—John iii. 36. But man is never Scripturally called immortal until that inner life has produced a spiritual body, and is born into the perfect kingdom of God.—1. Cor. xv. 53, 54. God (by the law of regeneration) gives it a body as it hath pleased him.—Vs. 38-44.—EDITOR.

How Truth Spreads.

I INCLOSE a dollar for a copy of DAY DAWN, cloth-bound. I have been giving my WORLD'S HOPE, when we have read it, to an old woman who lives in the country. She is a Quaker. She was so anxious to read it, that she sat

up sometimes till two in the morning. So we lent her a copy of the DAY DAWN, which she read, then lent it to another woman, who is a Methodist. Well, she is so happy in the possession of it that she will not give it up, but sends this dollar for another copy. She always finds some new truth in the paper, and comes to talk with us about it.

TORONTO, ONT. L. L.

WE SEE JESUS.

HAIL Blessed Immanuel! Welcome, thrice welcome, thou peerless and adorable Majesty of Heaven! We greet thee with the victor's shout of joy, and melodious song of ecstasy.

Oh, blessed Bridegroom! In the immaculate purity and matchless worth of thy fair bride's wondrous robe of infinite virtue, we can meet and embrace thee on this sea of glass mingled with fire.

Oh, precious Prince of Peace! By thy all-conquering love and reconciling power, we long have viewed thee with filial admiration. Our reverence, adoration and gratitude ascend to our benign Father in heaven.

Oh, thou God of Peace, who hast sent again the Nobleman of thy Country, our Lord Jesus, into the world that thou lovest, for his bride; we do now tender to thee our most grateful acknowledgement for the renewed proof of thy faithfulness, thy loving-kindness and mercy. By the blessed light of thy Holy Spirit, we see the stately steppings of the Son of thy love, as he gathers together unto thee thy patient, waiting, watching saints. May the incense of our altar ascend to thee as fragrant as the balm of his presence to us, until our change comes to be like him.

Oh, righteous Father! We are eager to be with him where he is. Our souls are reaching out with an intense longing for the fulfillment of our blessed, joyful hope—exaltation with him to thy perfect likeness. How we do rejoice that the saints' day and hour of waiting for his coming is now in the past, and that the ineffable bliss of a glorious consummation of all our hopes and prayers is now so nearly ours for the endless future. Tears of joy now fill our eyes because of the nearness of the time when the daily offering of bitter tears shall cease to flow.

And now to thy hope, O God, the world its goblet of celestial life shall fill. But there are still some of our brethren, thy people, who see not the light of day dawn nor hear its truths. May the Spirit of thy word soon disclose to these the presence of our Great Light and Truth Giver at the gate of this new-born day. Do thou, Heavenly Bridegroom, lead them out of Mystic Babylon, the city of Satan, that they may drink of the river, the streams whereof shall make glad the city of God; and that they may now be enjoying the pleasures of the marriage feast with us. And thou wilt at this time restore Israel. May they soon welcome thee.

And now, O Jehovah, Father of mercies, holy and true, we do thank thee for this ineffable gift of thy tender love, —ability to discern the presence of Salem's bright King. When He and His exalted bride throw the unerring beams of thy radiant light upon the world, they, too, true to their Creator, will joyfully exclaim, "We see Jesus!"

R. H. LIST.

☞ OUR TRACTS, "The Easter Gospel," (revised), "The Judgment," "Christian Unity," "A Grand Song," and "Bible Progression," are all one price—3 for 5 cents, or 15 cents a dozen. "The Divine Magnet," and "The Sabbath," are 10 cents a dozen. "The Seed and its Work," 5 cents for 15. "Good News for All," 5 cents a dozen. Let these quiet preachers be kept at work.—EDITOR.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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NATURE OF GOD'S KINGDOM.

We have seen that the kingdom of God is an embodiment of his power for the government and well-being of mankind. This refers, of course, to the final and perfect organization—the "set up" condition—of the kingdom which is to rule all the nations of the earth. And the present inquiry is concerning the *nature* of that kingdom.

In Daniel ii. 44 we are told that God will "set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people." All earthly kingdoms, however strong and great, pass away. A greater power arises and conquers and destroys them. Medo-Persia conquered and superseded Babylon. Grecia came next in order. Then followed Rome. Each in turn bare rule over the whole earth—the known world. It is said that Alexander "the Great" wept because there was not another world to conquer. But his kingdom was soon divided, and finally swallowed up by the Roman power. But the kingdom of God, the fifth in the order of succession, not only breaks in pieces and consumes all these kingdoms, but "it shall stand forever." It "shall never be destroyed." "The kingdom shall not be left to other people,"—that is, the authority and power shall not pass from one family to another, as in the case of all human kingdoms.

The difference between the old kingdoms and the new one, which is so marked, shows the difference in their nature. The new and everlasting kingdom is not earthly, but "heavenly," (2. Tim. iv. 18), and its rulers will not be mortal, but immortal.

It is important to distinguish between the kingdom of God, and the nations over which it rules. Overlooking this has led many into confusion. The nations are earthly, not heavenly. The kingdom of God, itself composed of spiritual or heavenly beings,—Christ and his saints,—the overcomers,—will have dominion over all "under the whole heaven."—Dan. vii. 27. Though the throne of the Lord [Messiah] is prepared, or established, in the heavens, his kingdom shall rule *over*

all.—Ps. ciii. 19. The overcoming company, the followers of the Lamb, "the firstfruits unto God and to the Lamb," are said to be "redeemed from [*apo*—away from] the earth," (Rev. xiv. 3, 4), and yet they "shall reign *on* [or over] the earth." Rev. v. 9, 10. That is, they shall have "power over the nations" of the earth.—Rev. ii. 26.

The earth and its inhabitants are but a part of the inheritance of the overcomers—though an important part.—Ps. ii. 8; Rom. viii. 17. They "shall inherit all things."—Rev. xxi. 7; 1. Cor. iii. 21. All that God has belongs to Christ (John xvi. 15), and the saints, being joint-heirs, share in his inheritance. Whatever the Father has given to the Son,—of immortal nature, life, sonship, rulership, and work,—he, as the Head, shares with the members of his body. In view of the promise, "All things are yours," it is not necessary to think, because the nations over which the saints have power will dwell on the earth, that the saints themselves will be confined to the earth. They may live in a higher realm, and yet inherit and rule the earth and the nations.

Queen Victoria is the sovereign of the great British Empire, on which the sun never sets, and yet she never set her foot in her western domains. The President of the United States also has territory extending more than half way round the earth, but much of it he may never see. So to reign on the earth does not necessarily mean to live on the earth. But, unless the nature of the royal priesthood is misunderstood, though they may dwell in the heavens, or in a state normally invisible to their mortal subjects, they, like the Lord himself, will have power to see over their entire domain.

We are perhaps too liable to limit our conception of the heavenly beings' power by our own present power as mortals. But what a glory attaches to those who by the "exceeding great and precious promises," become "partakers of the divine nature," and are prepared to sit with Christ in his throne.—2. Pet. i. 4; Rev. iii. 21.

There is a danger to some of making the earthly type of the throne of the Lord (which the throne of David was—1. Chron. xxix. 23) take the place in their mind of the reality. The type was earthly; the antitype—that is, the reality—is heavenly. To take a place in the throne of this "heavenly kingdom," (2. Tim. iv. 18) it is necessary, as we have seen, to be redeemed out of or away from the earth.—Rev. xiv. 3. "These are they that follow the Lamb whithersoever he goeth."—Ver. 4. To follow him in loving obedience and service here will secure a following into his glorious office and home. Some think there is no promise that the followers of Jesus shall ever leave the earth; but if this were so, why should Jesus be called our Forerunner, when he passed through the vail of the flesh, into the immediate presence of God? Heb. vi. 19, 20; ix. 24; x. 19, 20.

It is true that Jesus said to the Jews, "Whither I go, ye cannot come," (John viii. 21), and that he afterward said the same thing to his disciples (xiii. 33); but this should not be taken as forever excluding them from going with Je-

sus into the Father's heavenly home, for almost immediately, in answer to Peter's anxious query, "Lord, whither goest thou" [that we cannot follow]? Jesus said, "Whither I go, thou canst not follow me now: but thou shalt follow me afterwards."—Ver. 36. This did not refer to the manner of Peter's death, as the sequel shows.

This matter, of Jesus going away and their not being able to follow, troubled the disciples, and he immediately explained *where* he was going, *what* he was going to do there, and *when* they should go there with him: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: * * I go [there] to prepare a place for you. And [having done this] I will come again, [to meet you when you are caught away], and receive you to myself [and escort you into the place prepared for you in the Father's house, as Isaac met and escorted Rebekah into his mother's tent], that where I am, there ye may be also."—xiv. 1-3.

Remember, this was spoken to explain *when* the disciples would follow Jesus where he was going. They wait for his coming to meet them (1. Thess. i. 10; iv. 16-18), and then they are to depart and be with Christ. They must be absent from the earthly body, and from the earth, to which it is akin, in order to be present with the Lord.—2. Cor. v. 1-8. The Lord does not return to the earthly state to remain with his saints here; but he comes to the second or middle condition, to meet them and escort them into the third, (illustrated by the third place in the tabernacle), or holiest of all—the Father's condition and presence—that they may be with him there, and from that exalted position of power and glory, they shall rule and bless all the nations of the earth.

The heavenly or spiritual nature of this kingdom of God, which is to rule over and bless all the nations of the earth, may be seen in the truth that in order to enter it, a human being must be born again—not re-incarnated, or born again of a human mother, but born from above, born of the Spirit of God. Except a man be thus born again, he cannot even *see* the kingdom of God. Then the kingdom of God is of such a nature that it, like God and his angels, is invisible to mortals. Man born of woman—that is, the natural birth—could both see and enter an earthly kingdom, but Jesus, in this conversation with Nicodemus (John iii. 1-8) distinctly affirms that man by such a natural birth can neither enter nor see the kingdom of God.

According to our Lord's teaching here, regeneration—or being born again—is not re-incarnation, or a repetition of the natural birth. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." The two births (not many) are related to each other as natural and spiritual—not both alike. In harmony with this, Paul says: "There is a natural [animal] body, and there is a spiritual body." They do not, however, both exist together, for the apostle adds: "Howbeit that was not first which is spiritual, but that which is natural [is first] and *afterward* [by the

law of regeneration] that which is spiritual."—1. Cor. xv. 44-46.

He then goes on to show that, so far from being the same, they are opposites. The first is of the earth [by the law of natural generation], and the second is from heaven [by the law of regeneration, or birth of the Spirit.] This is the difference between the two Adams and their respective races. The earthly have the nature of the earthly Adam, and the heavenly have the nature of the heavenly Adam. "And as we have borne the image of the earthly, we shall also bear the image of the heavenly."

There is no intimation of a re-incarnation here—neither by a repetition of the natural birth nor by a fleshly resurrection. The apostle shows that flesh and blood—the animal man—the result of human generation and birth — "cannot enter the kingdom of God." If Jesus and Paul were right, a re-incarnated man cannot be the ruler in God's kingdom, nor can any such be in it or see it.

With the heavenly and (to mortals) invisible nature of the kingdom of God in view, it does not appear difficult to understand the words of Jesus in Luke xvii. 20, 21: "When he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation [or with outward shew,—margin]; neither [at the time when it comes] shall they say, Lo here! or, lo there! for, behold, the kingdom of God is [will be] within you,"—[among you. —Margin.]

If Jesus had been talking to his disciples, instead of the Pharisees, there would be a better reason for the claim that he meant that God's kingdom was in their hearts. It seems clear that he referred to the fully organized kingdom which when "set up," in the days of the ten kings of divided Rome, should rule the world. He virtually told the Pharisees that the kingdom of God would be so spiritual or heavenly, that they (or any other mortals living at the time of its coming) could not see it;—that they could not locate it, but it would be among men doing its work before they knew it.

In the verses following, the Lord shows that even his disciples would desire to see the Son of man in his days, and would not. And a class of leaders or teachers, taking advantage of this very *natural* desire of mortals for a visible and tangible coming of Christ, would say, "See here; or, see there,"—just as many have done. But Jesus says: "Go not after them, nor follow them." And the reason is, because the manner of the manifestation of the heavenly King and his kingdom, is not like earthly kings and kingdoms, but like the shining of the great light from east to west—that is, it is like the coming of *day* when the Sun of Righteousness rises. The kingdom itself being "immortal and invisible," just like the great King, (1. Tim. i. 17), it will be manifested in its effects—the things it will do in the earth.

It may be right in some sense to speak of the kingdom of God as including the ruled nations, as well as the ruling power. Then we would call them the visible and in-

visible phases of God's kingdom. And, of course, it is of the ruling and invisible phase of which Jesus and Paul speak when they assure us that mortals cannot enter it. It may be well to consider briefly

Its Method of Operation.

So far as the practical operation of truth is concerned, the past and the future will doubtless be much the same. The invisible power will act through the visible agencies. But there will be an increase of spiritual force. The power of the victorious Son of God has been manifested during the gospel age by the Spirit coming upon a few. The power of the coming age will be by "the manifestation of the sons of God,"—many conquerors,—and the Spirit shall be poured upon all flesh. The result is to be the deliverance of the groaning creation from the bondage of corruption into the glorious liberty of the children of God. Rom. viii. 18-21.

The two phases of God's kingdom, and the power of the Spirit coming from the invisible through the visible representative, seem clearly illustrated by the case of Elijah and Elisha, after the translation of Elijah.—2. Kings ii. The mantle of the exalted one fell upon Elisha. He received a double portion of the overcomer's spirit. He healed the waters—type of healing the nations. But it was all done in the name of "the Lord God of Elijah." Thus will the heavens control the earth and bless mankind. The restored and converted nation of Israel will doubtless be the antitypical Elisha—the visible phase of the kingdom of God.

There are revealed in the Bible three modes of the manifestation of invisible ruling powers, good and bad, and we accept of these as a key to our subject. Spiritual beings have been manifested in shining glory; as men in the flesh, or under a veil; and by influence through others—they themselves remaining invisible.

The effect of the first on mortals has been to blind them or strike them down as dead.—See Dan. x. 5, 6; Acts ix. 3-18; Rev. i. 17. The appearing of angels as men in the flesh has been more common. The case recorded in Genesis xviii. 1 is a notable instance. "The Lord appeared unto Abraham, * * in the heat of the day, * * and, lo, three men stood by him." This is what Spiritists (right or wrong) call "materializing."

Am I defending "Spiritualism?" I do not think so. But I believe that Spiritualism like every other system of error, has some similarity to the truth. Otherwise it would not mislead, nor be a means of testing people's knowledge of truth.

I think Spiritualism builds upon several unscriptural positions. First, it asserts the natural immortality of man, and that all he needs is development. Second, it therefore denies, or belittles, the New Testament teaching concerning Christ, as Head, Firstborn, Lord and Life-giver. Third, it assumes that the angels are disembodied men, who at death were born into spirit life. Therefore, fourth, it ignores the Bible plan of the ages, and the exaltation from hades at the seventh, or last, trump.

Their assumption concerning angels is the basis of their operations.

If they can satisfy people that there are real appearings, they think there can be no doubt that human spirits have returned. And if their experience and the Bible do not agree, so much the worse for the Bible. But people may be deceived by appearances, by hypnotism—both human and angelic. The Bible teaches that angels existed before men, and are not to be superseded in their ministration by men until "the world to come."—Heb. ii. 5; Ps. viii. 4-6. The Bible also teaches that men who have died sleep until the coming of Christ, at the last trump. Hence any angel who appears and represents himself as our departed friend, may be Scripturally branded as a deceiving spirit—a wicked or lying angel. People who cling to the Bible are not liable to be troubled by them.

We believe when the saints are raised out of their sleep, they *can* appear if necessary. But if they do, they will teach according to the Bible plan, and not according to the doctrine of natural immortality.

When the angels appeared to Abraham, it was not when the lights were turned low, but "in the heat of the day." The chemical conditions of light are no hindrance to the angels of light; neither will they be to the saints in the coming day.

The third method of manifestation—by influence—is probably the most common and beneficial. The ministration of angels is clearly Scriptural, but they have mostly remained invisible.—See Ps. xxxiv. 7; Matt. xviii. 10; Heb. i. 14. They may have been more to us than we are aware.

This method is used by the Lord in operating by his Spirit, which Jesus showed to be of greater service to his followers than his own continued presence in the flesh.—John xvi. 7. And a return in the flesh, which would of necessity be local, would not serve so good a purpose. The Spirit's influence can be exerted without the limit of locality. We regard this, therefore, as the most important method in "the manifestation of the sons of God," though all three may be used. And the result will be far-reaching—all-comprehensive. Christ and his saints reign to conquer all enemies and to bless the world. "God shall be all in all." There are no doubts, no exceptions, no failures.—1. Cor. xv. 25-28.

How blessed the present opportunity to yield to the authority of Christ, that trained in his school, we may be prepared to share in his future reign to bless the world!

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THE SABBATH.

Sabbath is an untranslated Hebrew word. (The Old Testament was first written in Hebrew, excepting a few chapters in Ezra and Daniel, which were written in Chaldaic. The New Testament was written in Greek.)

I.

Sabbath means rest. God rested on the seventh day, (Gen. ii. 2, 3), but the Sabbath is not mentioned until 2500 years after the creation, when the Israelites, (who had been slaves in Egypt, and could not possibly have kept a day of rest,) had been delivered from the Egyptian bondage. They needed food, and the Lord sent manna every morning, with the command that they should gather a double quantity on the sixth day, because there would be none on the seventh.—Ex. xvi. 4, 5. But even the rulers did not yet understand about keeping the Sabbath, and they told Moses, who said, "This is that which the Lord hath said, To-morrow is the rest of the Holy Sabbath [rest] unto the Lord." Here we have the word Sabbath for the first time. It was a new experience to Israel, and Moses added, "On the seventh day, the Sabbath, [the rest day,] there shall be no manna. * * Let no man go out of his place on the Sabbath day."—Ex. xvi. 22-30.

A month later the people put themselves under law, (letting go the promise under which Abraham and the patriarchs lived.) "All that the Lord hath spoken will we do."—Ex. xix. 8. So the Lord gave the ten words of Ex. xx. 1-17, embracing, "Remember the rest-day to keep it holy." It was a new thing to them and they were likely to forget it. There was no mention of it as a day of worship or time of meeting. "The seventh day [not one in seven] is the rest [Sabbath] of the Lord thy God: in it thou shalt NOT DO any work," neither thy family, cattle, nor stranger with thee, "for in six days the Lord made heaven, etc., and rested the seventh day; wherefore the Lord blessed the Sabbath [the rest day] and hallowed it."—Ex. xx. 8-11.

II.

Twelve times God called it "My Sabbath;" but He gave it to none but those whom he brought out of the land of Egypt, out of the house of bondage," or slavery.—Ex. xx. 2. To them he gave it for a SIGN. "Ye shall keep the Sabbath [rest] therefore: for it is holy unto you; [but to no other people or nation.] * * In the seventh is the rest [Sabbath] of [my] rest, holy to the Lord: whosoever DOETH any WORK on the rest-day he shall SURELY be put to death. Wherefore the CHILDREN OF ISRAEL shall keep the rest, to observe the rest [Sabbath] throughout their generations, a perpetual, [everlasting, i. e. age-lasting] covenant [through that age.] It is a SIGN between Me and the CHILDREN OF ISRAEL for the age."—Ex. xxxi. 12-17.

III.

When the Lord appointed the seven yearly, or National Sabbaths, he appointed "a holy convocation," or meeting, also on the weekly "rest day of the Lord in all YOUR DWELLINGS," but not at the tabernacle or temple. The only difference *there* being that the priest had to offer two lambs for the morning burnt offering, beside the usual one male lamb.—Num. xxviii. 4, 9, 10. Read prayerfully Lev. xxiii, noting the seven National Sabbaths, (holy convocations.) verses 7, 8, 21, 24, 27, (32, the same fifth,) 35. 36, (39 refers to the same sixth and seventh of verses 35 and 36.)

While the Lord's weekly Sabbath [rest] was to be observed in ALL THEIR DWELLINGS, these seven yearly, national, special Sabbaths were to be observed "BEFORE THE LORD," at the tabernacle or temple, in the presence of the priest, when all the males of the nation above twenty years of age must be present.—Lev. xxiii. 10, 11, 20.

IV.

When Israel had made the Sabbath a mere farce and religious pretense, the Lord said: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on MY HOLY DAY; and call the Sabbath [the rest day] a delight, the holy [day] of the Lord honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou [Israel only] delight thyself in the Lord; and I will"—[save thee from thy sins? take thee to glory? no, indeed!]—"I will cause thee to ride upon the high places of the EARTH, and feed thee with the HERITAGE of Jacob thy father."—Isa. lviii. 13, 14; Gen. xxvii. 28, 29.

V.

Although the Lord never appointed any meetings on his rest-day [weekly Sabbaths,] the Jews, after their return from Babylon under Ezra and Zerubbabel, built thousands of synagogues all over the land and in foreign countries, in which they gathered to pray, worship, read the law, etc.

When Daniel was in power he exhorted the king to break off his sins by right-doing [righteousness], and his iniquities by shewing mercy to the poor,—Dan. iv. 27,—but he never suggested that he should keep the Sabbath, nor bid others do it.

VI.

The Lord Jesus said: I am Lord of the Sab-

bath, which was made for man, and my disciples are quite welcome to rub the wheat in their hands, which the self-religious Pharisees said, was a kind of threshing and a breaking of the Sabbath.—Matt. xii. 1-8; Mark ii. 23-28; Luke vi. 1-5.

The Lord and his apostles went into the synagogues on the Sabbath days, because they were Jews, therefore responsible to the Sabbath, and because they had thereby the opportunity to speak to the people, and to heal the sick; [Luke iv. 16; vi. 6; Acts xviii. 4, and other places.] But while all the other nine commandments of Ex. xx. are repeated in the New Testament, the seventh day, the only weekly Sabbath of the Lord's appointment, was [with the yearly rests, Sabbaths or feasts,] entirely removed, from all Gentile believers. "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, [R. V. feast day,] or of the new moon, or of Sabbath days, which are a shadow of things to come, but the body [substance] is of Christ."—Col. ii. 16. The Holy Spirit through Paul, in the Greek original, did not say, "THE Sabbath days," as falsely rendered in the A. V., as of the special, yearly, national, or ceremonial Sabbaths, but simply "Sabbaths," all Sabbaths being shadows.

VII.

Many of the early believers among the Gentiles were bond-slaves, [translated "servants" in the Epistles,] over whom their heathen masters had the power of life and death. Read 1. Cor. vii. 21-24; Eph. vi. 5-8; Col. iii. 22-25; Phil. postscript, and other places. Not once does the apostle exhort these slaves, or any believer, to remember to keep holy the Sabbath day, which of course would have been a new thing to them. There is not a single instance known to the writer, in sacred or profane history, of a Christian slave being punished in any way, or losing his position, because he would not work on the Sabbath. The early disciples met together on what we call Saturday evening, "on the first [evening] of the week," "to break bread," because many of them were obliged doubtless to work through the Sabbath. That it was evening, and not the day time, is proved by the fact that the Apostle "continued his speech until midnight." If it had been Sunday evening, it would have been on the second day of the week, for all days in the Bible began at sunset.—Lev. xxiii. 32; Acts xx. 7.

VIII.

1. The Sabbath as instituted for man began B. C. 1499; i. e. 2500 years after creation.

2. It was only given to the Nation of Israel, and to them for a SIGN.

(*Continued on page 201.*)

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CONTENTS.

NATURE OF GOD'S KINGDOM 193
Its Method of Operation 197
THE SABBATH 199
EDITORIAL ITEMS 200
EDITOR'S APPOINTMENTS 200
NOTES ON SUNDAY-SCHOOL LESSONS,
Daniel in Babylon, (July 9) 201
The Hebrews in the Fiery Furnace, (J. 16) 203
SIX GOOD OFFERS 204
EXTRACTS FROM LETTERS,
Waiting in Hope 205
The Scapegoat 205
An Explanation 205
Is it Consistent? 207

EDITOR'S APPOINTMENTS.

July 2, Open for special arrangement.

July 9, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

July 14, Brown City, Mich., 7:30 p. m. at the home of John Vannest.

July 15, and 16, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

July 23, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

Those in the several localities seeing this, please tell others.—EDITOR.

OUR new 16-page tract called BIBLE PROGRESSION giving an outline of the plan of the ages, is now ready for circulation. Price 15 cents a dozen, $1.00 a hundred. Keep the good news going.

(*Continued from page 200.*)

3. It was kept by early Christians as Jews, as Paul kept Pentecost and circumcision.—Acts xiii. 14, 44; xv. 21; xvii. 2; xviii. 4; xx. 16; xvi. 3; Rom. xiv. 5, 6.

4. Never has God, the Lord Jesus, or the Holy Spirit, through the apostles, suggested that the Lord's Sabbath, [the seventh day,] or any other day, should be kept by any nation except Israel.

5. The early Christians never attempted to press a day upon ungodly men. The first law for Sunday-keeping was made in A. D. 321.

6. Worship is to be in THE SPIRIT.—John iv. 24. We cannot make men godly by law.

H. VEYSEY.

TOLEDO, O. 560 Indiana Ave.

NOTES ON SUNDAY-SCHOOL LESSONS.

Daniel in Babylon.—Dan. i. 8-21.

(Lesson for July 9.)

GOLDEN TEXT.—Daniel purposed in his heart that he would not defile himself.—Dan. i. 8.

SUGGESTED DAILY READINGS.—M. Dan. i. 1-7; Tu. Dan. i. 8-21; W. Gen. xxxix. 1-6; Th. Psalm i; F. Prov. xvi. 1-9; S. 1. Cor. ix. 19-27; S. Jer. xxxv. 12-19.

INTRODUCTION.—This lesson may be used as a Temperance Lesson. The Daily Readings have been selected with that in view. In such a use the lesson is full of practical suggestions—leaving no room for the questions of modern critics concerning the date and nature of the Book of Daniel. It teaches to do right at all hazard, to control all our appetites, "keeping the body under." What men eat and drink has far more to do with health and usefulness than many think. Men are far wiser, generally, in the feeding of their domestic animals than of themselves and their children. Blood, muscle, nerve and brain can be no better than the food from which they are made. And health of body has much to do with thought and mental vigor. We know that many lives and homes are wrecked by the use of intoxicants. It may not be generally realized how much the way is paved for the use of strong drink by the prevalent use of the milder stimulants—such as light wine, ale, beer, tea and coffee. And it seems safe to say that indigestion—resulting from improper food and drink, loss of necessary rest and sleep, from the use of tobacco, and from other vile habits—is the cause of bad tempers, and many forms of disease, which ruins the happiness of many homes, and destroys prematurely the lives of tens of thousands. We cannot expect to gather grapes of thorns nor figs of thistles. What is sown must be reaped.

Daniel, born at Jerusalem, is supposed to have been about fourteen years old when taken as a captive to Babylon. By comparing Daniel i. 1, 2 with 2. Chron. xxxvi. 5-11, it appears that Jehoiakim and his company were carried to Babylon about eighteen or nineteen years before the complete desolation of Jerusalem. Daniel is presented to us as a learned, scientific man, a wise statesman, a wonderful prophet, and, what is best of all, a noble *man*.

The Book of Daniel has two great divisions—the historical, and the prophetic; but it is mainly prophetic.

There are two main theories of the book. The common theory is that it is real history and real prophecy, written by Daniel himself. The theory now most prevalent among the later scholars, or critics, is that it is an imaginative story based on facts—"A very noble and important religious fiction."—*Farrar*. Some holding the latter theory regard it as "an inspired story." A fiction may teach great truths. But facts are better and more powerful than fiction.

It is impossible to give the arguments for these theories. Many books have been written on both sides. The book itself will probably outlive the criticisms. Ezekiel refers twice to Daniel: once in connection with Noah and Job (xiv. 14), and once as a very wise man (xxviii. 3); which seems good evidence that Daniel was a real historical person. Jesus refers to "Daniel

the prophet."—Matt. xxiv. 15. Perhaps the critics would like to be clear of the prophetic evidence shewing that the old age is ending and a new one dawning.—See DAY DAWN. The Spirit of antagonism is shown in the words of an old minister charging a young minister to "have nothing to do with prophecy, especially the books of Daniel and Revelation."

I. VICTORY OVER TEMPTATION.—Vs. 8–15. In last lesson we saw Israel about to go into captivity. Now we see Judah in the same captivity for the same sins. Among the first captives we find Daniel and three companions, who afterward were cast into the fiery furnace and escaped unharmed. Their own names were all compounded with the name of God—Daniel means "God is my Judge;" Hananiah, "God is gracious;" Mishael, "This is as God;" Azariah, "God is a helper." Babylon's king had their names changed, and compounded with those of royalty or idols. (Some now like Babylon's names.) These four were chosen on account of noble descent, good health and talent, to be trained for trusted officers in the king's court. And they were to be fed on the king's meat and wine.—Vs. 1–7.

In this lay the temptation. Wherein lay the danger? (1) The diet was probably such as was forbidden to Israel—such as swine, hares, and blood. (2) The heathen custom of offering a portion to idols, and pouring out wine in their honor. (3) The luxurious diet would injure both body and mind. Daniel, knowing the law, and being a young man of staunch principle, purposed in his heart, or fully determined, come what might, that he would not be defiled by the king's meat, nor with the wine. He had seen the bad effects of its use—drunkenness, bad associations, and debauchery.

These captives were tempted to do what was debasing, to disobey the law, and to yield to the popular idolatry. There was appetite to resist. There was ambition of honor in the court. The king had commanded—their lives might be in danger. There was popularity with others; young men naturally wish to avoid being considered odd and to escape sneers and ridicule.

But they resisted the temptation. First, they had a definite purpose—a decision of mind. Second, their home training helped them. Third, in their captivity they took a decided stand for God and the right. Fourth, they used wise means. There was no bravado, but a request to the prince of the eunuchs—Ashpenaz.—Ver. 3. Fifth, the Lord was their helper, giving favor and love with the prince.

But the prince saw danger to himself. He thought any other diet would show to their disadvantage, and he might lose his life. Daniel then appealed to Melzar—not a proper name, but the steward, the chief butler—to be tried on a diet of pulse and water for ten days, and then to be compared with those on the king's diet. This was allowed, and the result was all that could be desired. Here was the success of a diet of beans, peas, or grain—without animal food or wine.

II. THE CROWN OF VICTORY.—Vs. 16–21. It had several jewels. First, the best bodily conditions—health, strength, beauty, energy—fitting for the greatest joy and the best work. Second, the finest mental powers and highest culture. The prophetic power was developed. Third, the victory over temptation strengthened and ennobled character. Fourth, they pleased the king and were honored with high position, where they became a great blessing to others. Fifth, a long life of useful service. Daniel continued even unto the first year of Cyrus—the date of the restoration.—Ezra i.

Daniel is a fair type of the overcomer, who has the promise of sitting

with Christ in his throne, and share in the work of the final restoration.

"Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose true,
Dare to make it known."

The Hebrews in the Fiery Furnace.—Dan. iii. 14-28.

(Lesson for July 16.)

GOLDEN TEXT.—Our God whom we serve is able to deliver us.—Dan. iii. 17.

SUGGESTED DAILY READINGS.—M. Dan. iii. 1-7; Tu. Dan. iii. 8-18; W. Dan. iii. 19-30; Th. Isa. xliii. 1-7; F. Isa. xli. 8-16; S. 1. Pet. iv. 12-19; S. Acts xii. 1-11.

INTRODUCTION.—After the promotion of Daniel to a position of great influence in the kingdom of Babylon, he made request for his three friends, and the king gave them a prominent position also.—Dan. ii. 48, 49. And they must be tested, whether they are really the servants of God, or of Babylon's king. God always tests his people in some sure way.

Nebuchadnezzar, the king, had just returned from a victorious campaign against Egypt, Syria and Arabia, and by way of celebration, he erected a colossal image of gold, and called the officials of the provinces to come to the dedication of the image. Then a decree was issued that, at the sound of all kinds of music, the people should fall down and worship the golden image. It was probably an image of the king himself—suggested by the vision, explaining which Daniel had said, "Thou art this head of gold,"—and indirectly a symbol of human government from the standpoint of a great monarch. The penalty for refusing to worship the golden god was to be cast alive into a fiery furnace.—Dan. iii. 1-7.

It has been ascertained that an image of that height (90 feet) could be seen to a distance of over twelve miles—exactly the radius from the center of Babylon.

The king's object in this great gathering and the decree, was perhaps (1) to honor himself, (2) to honor his gods, and (3) to unify the conquered nations.

This decree struck hard at the Jews, whose religion would not allow them to worship the image or the heathen idols. And amid the multitudes of bowed worshipers, three young men, rulers in the land, stood erect. It was an act of noble courage and faithfulness to the true and living God. They were reported to the king, probably by some who were jealous for their honor.—Vs. 8-12. It was expected that they would suffer the penalty of death, and their places be made vacant.

I. ARRAIGNED BEFORE THE KING.—Vs. 13-18. Nebuchadnezzar was in a rage, as offended autocrats are apt to be, and ordered Shadrach, Meshach, and Abednego before him. And he questioned them. "Is it true," this report that ye do not worship my gods, nor bow to the image? He could hardly believe it. Such conduct, in face of such authority and such a penalty, was scarcely conceivable to a human king. There might be a mistake. Was it indeed a matter of intent? If so, they must be cast into the furnace; and he defied any God to deliver them.

The king was not kept long in suspense. These three men answered him plainly and boldly. Without seeking to palliate their offence, they declared their faith in God's power to deliver them from the furnace and out of the king's hand; but, whether or no He would protect them, still they would neither serve the idols nor worship the golden image.

This was a case of stern integrity to right and truth—just what is needed in the every day affairs of life. Men are still called upon in various forms to worship the golden god. They may not be subject to a death penalty—literally—but they may have to pass figuratively into a fiery furnace. The Lord will have a tried people—a people who

will stand for truth and righteousness at all hazard.

II. IN THE FURNACE.—Vs. 19-25. The king was furious at being thus defied, and as an expression of his anger, ordered the furnace to be made seven times hotter than usual. This is mentioned to emphasize the deliverance that followed. The fury of the king would defeat itself, for the hotter the fire, the the less painful the death. The strongest soldiers were chosen to bind the victims of wrath, and cast them into the furnace. In executing the kipg's decree, the soldiers were killed by the fire. But the faithful men were unhurt in the fire, and the king was astonished to see the form of four men—the fourth being "like a son of the gods." R. V.

How often in their fiery trials have God's faithful ones found the presence of "the fourth!"

III. THE DELIVERANCE.—Vs. 26-28. The king calls, "Come forth, and come hither," and owns them as the "servants of the most high God." The king proved to himself and his associates that this was no mere imagination, but a reality. The faithful came forth out of the fire unharmed,—the smell of fire not being on them nor upon their garments. And the king owned the God of the faithful, who had sent his angel and delivered them. And he commanded that all should worship the true God. He also promoted the faithful three.

God does not always save the physical life of the faithful, but he is always with them for the grandest promotion in a better kingdom than Babylon.

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EXTRACTS FROM LETTERS.

Waiting in Hope.

THE outlook for the world, from my point of view, is grand. I see by faith the grain is ripening, and the harvest is in view. And the prospect for the children of God is bright and cheering. I long for all the chosen to see it. Above the confusion and the jealousy and the strife for the big places in this kingdom, and the undercurrent of selfishness, there is a glorious vision of our God moving slow but sure. Oh! for grace to stand the test of this age, and to go triumphantly into Jerusalem with our King.

As I see some of God's dear children hoping and waiting, just simply doing God's will, apparently to the organized churches accomplishing nothing for God, because they are not rushing hither and thither, I envy them. Their lives and conversation prove they are waiting for their loved One. God help me to keep doing his will.

With much prayer for the success of your work, H. O.

LAPEER, MICH.

The Scapegoat.

I HAVE for some time been intending to write you a little letter thanking you for so kindly inserting my thoughts about the Scapegoat in full, in the HOPE of March 1. It was more than kind in you, as it opposed in some measure your own view of the same subject; but having always known you as a lover of truth for its own sake, I rather expected your action. The objections you offered could all be cleared away to both your own mind, and your readers, in a few moment's *talk*, I am sure. But time forbids [to write on them all.] Only on one point I want to speak. That is about the seventh objection which you made, and which will be the strongest point against my view which you brought to the minds of your readers. I would like to take enough of your time to explain it, as the light shines to me, and if you have a corner for it, I hope you will insert the following as

An Explanation.

DID the Scapegoat go in the wrong direction to typify Christ and the church who "are alive and remain unto his coming?"

In the Jewish age God chose to locate himself in one small spot, or meeting-place, among his chosen people, and there only could they approach him, but in the Millennial ages he will tabernacle with mankind (Rev. xxi. 3); his dwelling-place will be in the midst of his creatures, and "all shall know him, (John xvii. 3), from the least to the greatest;" for, he says, "I will walk among you, and will be your God, and ye shall be my people."

As he walked and talked with Adam in the evening, so "at evening time it shall be light," (Zech. xiv. 7, 9.) because God is the light of the world, and all dwell in his presence.—Rev. xxi. There will be no more "going in" to God or "going out" from him, for God will be "all in all."—1. Cor. xv. 28.

At the end of the Jewish age, Jesus went in to God, (Heb. ix. 12-24.), when his death, or sin-offering, was ended, and sits at his right hand until it is time to come out, at the end of the gospel age, to do a further work for man, that is, to regenerate the world, and so bear away their sins.

When Jesus comes out from God, the Scapegoat age, or age of life, begins, for Jesus is the Life-giver, (1. Cor. xv. 45.) and he is the *Head* of the Scapegoat, therefore he goes in just the same direction as the typical Scapegoat. Jesus will come out from God without sin unto salvation (life) for all them that look for him, (Heb. ix. 28.) and so truly did the Scapegoat do just the same thing; that is, escaped death himself, and brought release from sin and its effects (typically) to all the waiting people. Now, the ecclesia, which is *the*

body of the scapegoat, also fulfills the type.

In the pattern of the heavenlies, God dwelt in the "holy of holies" or innermost place while in the court or outermost place, the daily offerings and sacrifices, washings and burnings (fiery trials) of the believer takes place. The goat is dismissed from the door of the court, and he went away far from this sad place of sacrifice and death, and sin-offerings, and shedding of blood. So this in antitype is fulfilled by the "change," (1. Cor. xv. 51, 52.) which the coming of Christ out from God will make to his body, the church. "He shall descend, and we shall be caught up, and so shall we be ever with the Lord."—1. Thess. iv. 16, 17.

The church found standing (Eph. vi. 13.) in the court, "spirit, soul and body preserved blameless before God," will then be freed from all bondage, (like the goat) and will enter new conditions of life, beyond the court of death and sacrifice, but never "away from God" are they, any more than Christ will be away from God when he "descends with a shout, etc.," for God will be manifest everywhere, and life will be overflowing as a river, (Isa. xxxiii. 21-24; Rev. xxii.) and no more will the water of life be contained in a bottle, (Gen. xxi. 14, 15.) or even a well, (Gen. xxi. 19; Isa. xii. 3), but the wilderness shall blossom as the rose, and the desert places (where the scapegoat goes, in type,) shall rejoice, and in the thirsty land springs of water. No lion, nor beasts of prey shall be there, but the ransomed of the Lord shall walk there, and sorrow and sighing shall flee away.—Isa. xxxv.

E. P. BUVINGER,

PITTSBURG, PA.

REMARKS.—It will perhaps seem strange to the writer, but I am not convinced that the scapegoat going away from the holy ground, where God chose to manifest himself, was a type of the living saints escaping death at the Lord's coming. I am willing, however, that others should judge for themselves.

I understand that the three places in the tabernacle represented three conditions. The holiest represented the *condition* of God, rather than *place;* and the scapegoat went away from God and from holy ground to represent the very opposite of holiness and salvation. Going to the wilderness, which in type was away from God, could not, it seems to me, be a type of the change to immortality.

Let our readers look again at the article on "The Scapegoat" in the HOPE of March 1. The *order* of the atonement work seems important. I ask again, Why is the sacrifice of the bullock overlooked? and also the fact that the goat which was "for the Lord" *followed* the bullock in every particular, even as the overcomers follow Christ?

Why should the word say that the slain goat was "for the Lord," and the other for Azazel, if both were equally for the Lord, as are all the overcomers living or dead?

I would call attention again to the idea that the sacrificial death—the death that makes atonement, or reconciles men to God—is not Adam's penalty. The death that brings men to God is death to sin (Rom. vi. 10)—the very opposite of Adam's death. Following the Lord in sacrifice—crucifying the flesh with its affections and desires—is not physical or bodily death. We are not to commit suicide. The wicked as well as the righteous die the natural or bodily death. This is not what is represented by the goat following the bullock. And if any are to escape bodily death at the end of this age, it will surely be those who have—like the slain goat—followed their great Leader in sacrifice. The only way to God in any age is to die to sin.

I still think that the promise that believers "shall never perish," is equally applicable to all believers, and that it

refers, not to "the outward man," but to "the inward man," (2. Cor. iv. 16), or to the life which is begotten of the incorruptible seed—the gospel of Christ. 1. Pet. i. 23-25. "He that believeth on the Son *hath* everlasting life;" and "*is* passed from death unto life."—John iii. 36; v. 24; 1. John iii. 14. Overlooking this important *present* blessing will doubtless still cause some to expect at the Lord's coming what will not be realized.

If the escaping part of the church is the antitypical scapegoat, and if it is to carry away sin and death by the regeneration of the world, what part of the future work will be done by the saints who have died? and why speak of the "ecclesia"—the called out ones, the church—as "the body of the scapegoat?"

Why speak of the scapegoat's life as "restored" when it had not died, and had not even been "devoted" to death? It was evidently chosen to represent something that would not follow the Lord in sacrifice. Such an escape is fatal.

The word "sin" (2. Cor. v. 21.) means sin, not "Sin-bearer." The atoning sacrifice is the death of sin, which Jesus accomplished in himself, and enables his followers also to accomplish.—Rom. vi. 10, 11.

It was at the *beginning* of the antitypical atonement day that Jesus (represented by the bullock—the great leading sacrifice) bore our sins in his body to death; but, in the type, the sins were laid on the head of the scapegoat at the *end* of the atonement day; which seems to show that Jesus is not the head of the antitypical scapegoat.

I think the destruction of Babylon is an important part of the work of our great High Priest, and very necessary in order that the world may be reconciled to God.—EDITOR.

Is it Consistent?

WELL, Bro. Paton, I would like to have a very good-natured talk with you and your readers. First thought sometimes makes one wonder how the good Spirit leads us; your views and mine are all in harmony except on two points, namely: Endless generation and Sabbath question. Both led by a good Spirit, still cannot see alike! You may be wrong, I may be; and both believe that in God's own time we shall see alike, and until then we may profit from disagreement. Difference in views with loving forbearance is the only test of true fellowship. The sects know but little of what fellowship means. They think if they fellowship those that think just as they do, that is all that is required; and if one offers opposing views he must leave the hive or be stung out. None of us should claim all the truth. God does not seem to work in that way. And I have sometimes thought, with the apparent reproach cast upon the seventh day sabbath by the masses, that Bro. Paton is doing far more good in teaching no Bible sabbath for this dispensation, even if it is untrue, than he could to teach seventh day sabbath, if that were true. Why? Because no matter how large a loaf of truth is offered, or in how loving a manner it may be presented, if seventh day rest is mentioned, the masses reject the whole. So let God lead and we will follow.

With these thoughts, allow me to submit a few questions; not for debate, nor even requesting a reply, but for the thoughtful to think of as they peruse the sabbath tract already issued.

1. Is it consistent to teach that nine tenths of the decalogue, or ten commands, are binding in this dispensation on both Jew and Gentile, and that the fourth command, seventh day sabbath, was simply given to the Jews, and not binding on us?

2. Is it consistent to believe that an all-wise God would write the ten commands on tables of stone, nine for this dispensation, and one for the Jewish dispensation?

3. Is it consistent to believe that God or Christ ever desired us to substitute first day for sabbath on account of Christ's resurrection without any intimation of the kind? Jer. xxxi. 31-33 refers to Christ's coming, also the law given at Sinai after the Egyptian bondage, then adds: "After those days, saith the Lord, I will put my law in their inward parts, and will write it in their hearts, [give them a love for it], and will be their God and they shall be my people." Now we all understand that this law was to be written in the heart through Christ. They had previously covenanted to keep it in their own strength, and failed. Now we are living in the time when God says He will write it in our hearts.

4. Is it consistent for us to say that he shall not?—that there is a part of it that we have no love for, and we will not have it in our hearts? Are we stronger than He?

5. But, says one, in this dispensation we are only required to keep the spirit of the sabbath, and that I do with all my heart. Well, is it consistent to claim to keep the spirit of the fourth command and not the letter? If so, try the same rule on the other nine commands, or any one of them.

6. The decalogue is all that the Bible contains that it is said God wrote himself. Would it not be strange for God to place one command in the bosom of the decalogue that is simply of a spiritual nature in this dispensation, and the rest cannot be kept spiritually without keeping the letter? I know it is urged that Christ fulfilled that command, and now we simply keep the spirit of it; but I have never seen any Scripture to that effect.

7. Now let me say to all, never accept of seventh day sabbath simply as a command and think you must. Such observance is a yoke of bondage. But when we regard it as from a loving Father, and yield loving obedience, then it is written on the heart, and we can feel a loving spirit to all opposition.

Your brother in the larger hope,

J. S. FISHER.

REMARKS.—Bro. F. does not request a reply, and I will not attempt to answer in full. But as he writes in reference to the tract on "The Sabbath," it seems necessary to correct a few possible misapprehensions as to my position.

1. I do not hold that God wrote anything on stone "for this dispensation." The whole decalogue was for Israel in the flesh. But all moral principles—whether written or unwritten—are binding on all people in all dispensations. But types are never binding before given, nor after being fulfilled; and I believe the Sabbath was a type of spiritual rest in Christ, which belongs to all believers in Him.

2. I do not hold that Christians were required "to substitute first day for Sabbath." But free men have a right to observe a day "unto the Lord," (Rom. xiv. 4-6), and I personally believe in the observance of the first day as a day, not so much for rest, as for general worship; —without judging those who otherwise do things unto the Lord.

3. I would suggest for the brother's consideration the idea that Jer. xxxi. 31-34 is not a prophecy of this dispensation at all, but of the time of restoration, when the Lord "will make a new covenant with the house of Israel, and with the house of Judah." The passage will bear a careful re-reading in the light of the plan of the ages and of the restoration of the nation with whom God made the covenant on stone.

4. I would also suggest that to have the law written in the heart does not mean to have a "love for it," but to have a knowledge of it, without going to either the stones or a book. The point is made that they will not need to be taught, "For they shall all know me, from the least of them unto the greatest of them." When God writes his law on men's hearts, there will be no room for mistakes nor differences of opinion, and they will all obey.

5. The spirit of a typical law is what it really means, or that of which it is a type. The Sabbath in its spirit does not need to be *kept*, but is a thing to be *enjoyed*. It is rest in Christ, and there is no necessary connection between that rest and the keeping of a day of rest from physical labor.

6. I call attention to the article on "The Sabbath," by Bro. Veysey, who was formerly a believer in seventh day observance.

7. Let brotherly love continue. Let each one live up to his best light.

—EDITOR.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

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ONENESS WITH CHRIST.

I TRULY thank you for sending me the PERFECT DAY. I shall read and reread it with pleasure. How I would enjoy a talk with you on a good many points of our faith! The deep spiritual truths of God's word are shining out with clearness, and I feel that truly Jesus' words *are* spirit and life.

Some of the deep things seem given under cover of words—just words,—and are designed just for his friends—those he calls his friends, his companions, with whom he communes. To them he makes known all the Father has made known to him. They are not servants, but the bride, the Lamb's wife—the elect, the firstfruits with himself.

Bro. Paton, my idea is, that the bride company is the *body* of the LAMB, and not the goat, as I formerly believed. The goat, it seems to me, represents the servant company, who "wash their robes." They once professed his name, but have become defiled with sin, love of the world, etc., as represented by Moses' sister. She sinned, and was smitten with leprosy. But Moses prayed for her, and she was healed. But he did not marry her; he was already married. She seems to represent a class of sinning ones, who are afterward washed. But *she* washes her robes—repents.

In the type when God made coats of skin and clothed Adam and Eve, he saw no sin—no nakedness—in them. And he has clothed the Lamb's wife with Christ's righteousness—made unto us wisdom, righteousness, sanctification and redemption. No washing needed here. Why? Because God sees no sin in them. Christ has become their Passover—assumed all their life, with all its needs. He says, I give my *body* for the *world*. He gave his life and his name to us, as a man gives his name with himself to his wife. He gives his body, or wife, for the world, to be their mother in the regenerated life. This is why we must suffer with him as our Head—bone of his bone, flesh of his flesh—chosen in him before the foundation of the world.

Have we not been led as a lamb

to the slaughter, and as a sheep before his shearers is dumb, etc. The law was within our reach, but we did not use it, even as our Head suffered, but never resorted to the law. Oh! what crucifixion, and what beheading, we have gone through. We have drank the cup with him; and now we see why—because we are a part of the Lamb sacrifice for the world—the mother part—Christ the Head, we the body, as the man is the head of his wife.

Does not the figure teach this? We did not follow after him; afterwards we drank the cup *with* him, buried and raised with him to a new life; and *now* on the resurrection side of death, God *hath* given us eternal life, and that life is in his Son. He that hath the Son hath eternal life abiding in him.

Then, if we are members of the risen and glorified Christ, the true Vine, as he said, are we not plainly a part of the Lamb sacrifice?—not the Head, but the body—the wife. The Head a Lamb and the body a goat, seems a monstrosity—nothing in nature like it. If we have not the lamb spirit, we are not of him.

Now, Bro. Paton, my BELOVED will pay you for the book you sent me. I cannot. God bless you.

Your sister, L. D. HEATH.

REMARKS.—I judge that this letter was intended to call for a reply. I would like to make it brief, and yet touch a few points. The letter suggests points of agreement and shades of difference. I am thankful for the agreement, which seems fundamental—the oneness of the faithful with Christ—and I am not troubled about the differences of view in the application of types. It may not always be easy to look at the history of God's ancient people, and to say correctly that this or that is a type of something in God's plan. I think the safe way is to find the clearly revealed facts in the plan, and then, if we can, find corresponding features in the pictures or allegories.

Sister H., and others, speak of "the bride company;" but I do not think of the bride of Christ as a company, or a number of people, but as a system, or spiritual organization, including all the classes, or companies, which constitute the New Jerusalem. That city alone is called "the bride, the Lamb's wife." Rev. xxi. 9, 10. As it takes all the inhabitants, as well as the mayor and aldermen, to constitute an earthly city; so it requires all the people who serve God as citizens of the New Jerusalem, as well as Christ and his "little flock" of kings and priests, to constitute that heavenly city. The "little flock," or "the royal priesthood," is not the bride, but the highest class in the New Jerusalem. They are said to sit with Christ in his throne; but that city is not all throne. It seems evident to me that the New Jerusalem will include those who shall sit with Christ in his throne, and all the blood-washed great multitude who shall serve before the throne; and I remember that nothing less than the New Jerusalem is called "the bride, the Lamb's wife."

The oneness of all believers with Christ is illustrated by various other figures, as the "Foundation and building," the "Vine and the branches," and the "Head and body." But there is variety as well

as unity in the body of Christ. We speak of the body (or trunk) and limbs of a tree; yet the limbs are a part of the tree. We also speak of the body and limbs of a man, but the limbs are a part of the body. The members in the body, nearest to the head, are most vital, and may be compared to the rulers in the city; but the members most remote from the head, and nearest to the earth, are yet vitally related, and important servants. They not only serve the body, but they are servants in the body, and are one with the head. "So also is Christ."—1. Cor. xii. 12.

May there not be danger of *mixing* types, and creating a monstrosity in our own minds? A lamb's head on a goat's body would indeed be a monstrosity. But a lamb's head on a man's body would be equally unnatural. Each Scriptural figure has its use, but it will not do to mix them.

I think there has been some confusion of thought by mixing the passover sacrifice and the sacrifices of the atonement day. I do not think that the Lord Jesus is the Head of the goat,—any more than I believe that the saints are the body of the Lamb. If I mistake not, the sacrifices of the atonement day—bullock and goat—represented the lower nature of Jesus and his followers which had to be destroyed; and the passover lamb was a type of the higher nature of our Lord, which is imparted to us. The bullock and the goat were utterly destroyed by fire, but the lamb was eaten. The lower nature is destroyed by the shedding of its blood (life) and by the Lord's judgment fires; but the new nature is imparted and built up by eating and drinking the body and blood (life) of God's Lamb. And the more we partake of him, the more like him we shall be. The atonement day sacrifices were the shadow of dying to sin, and the blood (life) of the Lamb is the power by which we live unto God.—See Rom. v. 10; vi. 10, 11. Being one with him in spirit, we follow our Head and Forerunner.—EDITOR.

SIX GOOD OFFERS.

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PURPOSE OF JUDGMENT.

By those who have had the dread of the judgment of God impressed upon their minds, the following suggestions on the subject may be found worth pondering.

A doctor judges (diagnoses) the case of a patient; and then, made aware of the cause of his suffering and its required treatment, the patient is ready to submit to the doctor's will. If successful he destroys the disease and so restores the patient to health. Often a doctor is asked to judge, or diagnose, merely to see if there is anything wrong. The superstitious heathen, and the ignorant, often shrink from submitting to the doctor's judgment; but those who know better request him to examine and see if their health is sound.

There is a very marked difference in the views of God's judgment, expressed in the psalms. One cries, "Enter not into judgment with thy servant, oh Lord! for in thy sight shall no man living be justified."—Psalm cxliii. 2. This is surely the cry of fear, or of misunderstanding. And it is surely another who says, "Judge me, O Lord, according to thy righteousness, and let not my foes triumph over me."—Ps. xxxv. 24. This is the cry of an understanding heart, who believes that, "thy loving correction shall make me great."—Ps. xviii. 35, rendered "gentleness" in R. V.—see Heb. xii. 5-13. And again, "Examine me, prove me, and see if there be any evil in me."—Ps. xxvi. 2; Compare 1. Cor. xi. 32. Therefore, "Let the floods clap their hands, etc, and let all rejoice because He is coming to judge the earth—in righteousness and truth."

God is severe with sin, but in this very severity he is showing mercy to the sinner. He slays the sin (the beast or evil nature) as a doctor slays disease.

Looking back to the pattern,—the Law of Moses, which was the shadow of things to come, we find this purpose of God plainly typified in the breast-plate of judgment worn by the high priest. Twelve precious stones with the names of the twelve tribes (the typical nation) were worn on the breast of the high priest. Why on his breast if not to foreshadow the Gospel truth that "God so loves the world?" Aaron was to bear the judgment of the people on his heart before the Lord continually. — Exodus xxxiv. 30. This breastplate was fastened to the ephod, showing the close union between the priest and the people.—See Heb. vii. 11-28.

Again the high priest carried the whole nation on his shoulders.—Verses 6-12. This gives clearness and force to Isaiah's prophecy concerning Christ—"The government shall be upon His shoulder,"—Isa. ix. 6); and also to that statement in the Psalm, "I have laid help upon one that is mighty."

The breastplate and the onyx stones on the priest's shoulders were united, and fastened to the ephod, one of his robes of beauty. Do not these facts imply that *God's* purpose is to save the world, and that His Almighty power and infinite love are united in the fulfillment of that purpose? F. J. TWOHY.

THE ATONEMENT.

The revised ATONEMENT is complete. Besides many minor changes made, a new section on "The Burnt Offering," and a chapter on the "Object of the Judgment," have been added. Size, 96 pages. Price, single copy, ten cents; six copies, fifty cents.

SUNDAY, OR FIRST DAY.

IN the article on the Sabbath, we shewed:

1. That the Lord's Sabbath, or rest-day, was given only to Israel.—Exod. xx. 1.

2. That it was for a sign to them alone.—Exod. xxxi. 17.

3. That no other person or nation was ever asked to keep it.

4. That the believers among the Gentiles, as the Colossians, Galatians, and ourselves, are entirely free from it: that God no more requires us to keep His rest-day given to Israel, than to observe new moons and the yearly sabbaths, or feasts, of Lev. xxiii.—Col. ii. 16; Gal. iv. 10, 11. If a Jewish believer kept the seventh day,—and there were many in the church at Rome,—he kept it to the Lord: and if the Gentile believer kept not the day, it was to the Lord also.—Rom. xiv. 6.

II.

Believing Jews continued to go to the Jewish synagogues for some time after the resurrection of Christ (Acts xv. 21; xiii. 14, 44; xiv. 1; xvii. 1, 2; xviii. 4), and, at first, believing Gentiles united with them—Acts xiii. 44,—but soon they were separated—Acts xix. 9,—and as they became worldly, they followed pagan time of beginning their days at midnight, instead of at sunset, as God had directed in Lev. xxiii. 32. Then came in the falsehood of Christ's being raised from the dead on Sunday morning and stringent laws were made, in the fourth century, while lying miracles were pretended to be worked to make the people keep holy the Sunday, or the day after the Sabbath.

This regard of the first day of the week, by us called Sunday, came in very gradually, and it was not till A. D. 364, that the bishops, assembled at the Council of Laodicea, passed a canon or rule that no one, not even a farmer, must work on the first day. Before this time farmers were free to gather the fruits of the earth on the Sunday.

When the early fathers speak of the Christians meeting on the first day for worship, it was on the eve of the first day, that is, Saturday evening.*—Acts xx. 7.

III.

The Lord gave no commandment about the first day. There is NO meeting on Sunday recorded in the New Testament. Some had been appointed by Moses.* The meeting of disciples in Acts xx. 7-12 was on our Saturday evening.* Therefore the making sacred the first day is a *device of man*, and has *no* divine authority.

IV.

"But is it not called 'The Lord's Day' in Rev. i. 10?"

* See article, "The Sabbath."

We think not, because,

1. The *only* day that God had called His day was the seventh day, therefore we cannot say it is the day after.

2. The writer, John, calls the day "after the sabbath" "the first day" twice in his gospel—John xx. 1, 19—which was written only about six years before he wrote the Revelation, and he would surely have called it "The Lord's Day" if it were to be so named.

3. It is possible that the writer referred to his being "in Spirit" in the Day of the Lord, or Lord's Day, of which he wrote so graphically in this book.—Rev. xviii. xix. xx.

V.

"Why, then, is it so wicked to break the sabbath?" The one who works on the seventh day—Saturday—is the one who does not keep the sabbath; but as God never gave this rest day to the Gentiles, and the Lord Jesus gave no commission to his apostles to declare or enforce it, they never bade men to keep it. It is no more necessary to keep sabbath than to offer sacrifices or to keep the passover.—Col. ii. 16.

VI.

"Is not the fourth commandment as binding as all the others?"—Ex. xx. 1-12. All the other nine are enforced in the New Testament, while the fourth is unconditionally repealed to Gentile believers.*

VII.

"But is it not better to keep it?" As the civil law commands us to cease from work on the first day, or Sunday, and God has not forbidden it,—Rom. xiv. 5, 6,—it is well to be obedient, while we take the opportunity to preach the word, as people are generally disengaged; also to occupy the day in studying the word, and doing such good works as are out of our reach during business days.

VIII.

"Does not God honor those who keep the day, and often punish those who break it?"

God honors and blesses all who desire to please Him, if they are walking up to the light they can get.

"But must we not keep one day to please God?"

No, brother; assuredly not as a matter of law. 1. We are not under this fourth commandment at all; but are entirely free from it.—Col. ii. 16. 2. You cannot substitute another day and keep the commandment.—1. Kings xii. 33. 3. We are now to keep God's real SABBATH OF TRUE REST.

GOD'S SABBATH FOR TODAY.

God's holy rest—sabbath—to Israel was typical of His true rest—sabbath,—which is

* See article, "The Sabbath."

Christ. Failure to see this underlies the great evil of substituting another day, and calling it the Christian Sabbath.

Christ is God's Provision, God's Delight. All the ancient ritual and ceremonies pointed to Christ. He is our Lamb, our Sacrifice, our Passover, our Ark, our Temple, our Priest, our Sabbath. Even the law was a school-master, or pedagogue, who led Israel unto Christ,—that is, till Christ came,—but, now, believing Jews are no longer under the school-master.—Gal. iii. 24. Read prayerfully, carefully, from iii. 23 to iv. 13, noting the difference between "we," the Jews, and "ye," Gentile believers. The law was not *your* school-master, but *ours*, the Jews.

In Hebrews i. Christ is presented as the Son of God, superior to angels; in chapter ii. as Son of man, made a little lower than the angels—verse 9; in chapter iii. as the Moses, Apostle, or Sent One, and as Aaron, or High Priest; in chapter iv. as the Rest, or Sabbath.

X.

A promise has been left us of entering into Christ, God's Rest. Take care lest ye fail to keep it.—Ver. 1. Some enter in.—Ver. 3. Those to whom it was first preached entered not into this Rest because of unbelief.—Ver. 6. The rest-day of Genesis ii. 3 represents *this* Rest.—Ver. 4. But, says the apostle, David, three thousand years after, speaks of another rest (than Canaan)—Ps. xcv. 7—proving that Joshua had not given Israel this rest, by taking them into Canaan, for David lived, and wrote about entering into this rest, four hundred and fifty years after Joshua.* "There remaineth therefore *another* rest—sabbath—to the people of God."—Ver. 9.

XI.

This other Rest, or antitypical Sabbath, is Christ Jesus, God's Rest. "He [God] will rest in His love," that is, in Christ.—Zeph. iii. 17. Christ said, "Come to *Me* and *I* will give you Rest,—or Sabbath.—Take My yoke upon you, and learn of Me, and * * you shall find Rest."—Matt. xi. 28, 29. Now, "He that is entered into God's Rest—Christ—he also hath ceased from his own works,—typified by gathering sticks on the sabbath day, which was punished by death, Num. xv. 32-36—as God ceased from His work."—Ver. 11; Gen. iii. 3. "Let us give diligence—R. V.—therefore to enter into *that* Rest," Christ Jesus, the Rest of faith, the Sabbath or Rest from our own works.—Heb. iv. 11. Let us beware of gathering sticks, that is, of seeking our own pleasure and profit on God's Sabbath.

This Rest, our Antitypical Sabbath, is for our daily and continual peace and enjoyment.

* "Jesus" is the Greek form of the Hebrew "Joshua."

May the reader by grace and the Spirit keep henceforth THIS HOLY SABBATH.

H. VEYSEY,

TOLEDO, O., 560 Indiana Ave.

REMARKS.—I think Bro. V's. position is mainly right, though I do not endorse every statement. He shows the influence of the S. D. school of thought, which is not surprising. It is quite natural, too, to swing from one extreme to another. I do not think it is a "falsehood" to say that Christ rose on Sunday morning.—See Mark xvi. 9. He rested through the sabbath, and, as he had promised, he rose "the third day," very early, to begin his new work. The first day of the week was "the third day."—Luke xxiv. 21.

I think it would have been impossible to convince the later Christians that Jesus rose on the first day of the week, if the first Christians had not believed it. As well try to convince Americans now that the Declaration of Independence was signed on the fifth of July, instead of the fourth. The continual observance of the first day is a monument to the truth of the resurrection of Christ. I cannot regard its observance either as of chance or as a wicked device of man, but as a natural result of the circumstances, suggested by the Spirit of truth in the hearts of the believers. It is not the Sabbath, and should be observed (not by legal enforcement) for a higher and grander purpose than mere bodily rest, which is incidental. It is the reminder of the new creation, and is the opportunity for something better far than play or common labor — even the higher and spiritual work of Christ and his people. But if people do not believe in Christ, and do not willingly observe the day, common labor is the most innocent and harmless thing they are likely to do. And to compel such people by law to observe the day, is fatal to the principle of civil liberty, and lessens the dignity of the Christian custom. So, at least, it appears to me.

—EDITOR.

THE HOPE OF HIS CALLING.

In the light of the Bible plan of the ages, it may safely be said that the best element of the Christian's hope is not that he expects to have eternal life himself, and a happy home with Christ; but that he is to be associated with him in his gracious, priestly work of carrying the saving truth and Spirit to others—even until the remotest or darkest corner of God's universe shall be filled with His glory. This is the hope of the Lord's calling, because it is based on the purpose for which He calls out His elect people, a royal priesthood. He not merely purposed to call them that they might be saved; but they are "the called according to his purpose" to bless and save the world—the whole creation. Those thus called out are called "the sons of God," having his Spirit in them, by which they are one with Jesus Christ.—Rom. viii. 9-16. Being thus one with him, they are jointheirs with him to the inheritance of the world of nations, and as a result of their manifestation, the whole creation is to be delivered into a glorious liberty.—Vs. 17-21.

In the light of this revealed purpose of God to save the world, let us look at Ephesians i. 3-6. The "us" who are said to be blessed "with all spiritual blessings in Christ," evidently are the church, the ecclesia, the called out ones. They are chosen in Christ to *be* something—holy and without blame before him in love. This is to share with Christ in the elements of his character.—Vs. 3, 4. Without this all would be vain. But they are also chosen, predestinated to *do* something—to have a share in his *work*. This is what, in the light of the plan, I see in verse 5,—"Predestinated unto" what? to be adopted? No; but unto a work, even "the adoption" of others, "of children by Jesus Christ unto himself." That is, he is to be the Father of the children of whom the glorified church will be the mother, in the ages to come. Not seeing the plan, has naturally led people to apply this verse also to the calling of the church; but it surely includes the *work* as well as the *state* of believers. They are saved to serve God in carrying out "the good pleasure of his will, to the praise of the glory of his grace," on account of which we are accepted, but which is to be emphasized "in the ages to come."—ii. 7.

This is not a speculation, for he has "made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fullness of times he might gather together in one *all things* in Christ."—Vs. 9, 10. This is a revelation concerning the inheritance and glorious work of Christ and his saints. Having the Spirit is the earnest of this inheritance, the basis of Christian character, and the preparation for this blessed hope of his calling.—Vs. 13-23.

"SAVE me, O God, by thy name, and judge me by thy strength.

Hear my prayer, O God; give ear to the words of my mouth.

For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them."—Ps. liv. 1-3.

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☞ The Editor does not hold himself responsible for every statement of his correspondents. He expects his readers to exercise their own power of judgment.

CONTENTS.

ONENESS WITH CHRIST	209
SIX GOOD OFFERS	211
PURPOSE OF JUDGMENT	212
THE ATONEMENT	212
SUNDAY, OR FIRST DAY	213
THE HOPE OF HIS CALLING	215
EDITORIAL ITEMS	216
EDITOR'S APPOINTMENTS	216
NOTES ON SUNDAY-SCHOOL LESSONS	
The Handwriting on the Wall, (July 23)	217
Daniel in the Den of Lions, (July 30)	218
GEMS FROM PAUL'S SAYINGS	220
MARRIAGE OF THE LAMB AND ITS RESULTS	220
EXTRACTS FROM LETTERS,	
A Bright Outlook	222
The Great Battle	222
For His Sake	223
Peace and Safety	223

EDITOR'S APPOINTMENTS.

July 15, and 16, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

July 23, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

July 30, Open for special arrangement.

Aug. 6, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Aug. 11, Brown City, Mich., 7:30 p. m. at the home of John Vannest.

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NOTES ON SUNDAY-SCHOOL LESSONS.

The Handwriting on the Wall.—Dan. v. 17-31.

(Lesson for July 23.)

GOLDEN TEXT.—God is the Judge.—Psalms lxxv. 7.

SUGGESTED DAILY READINGS.—M. Dan. v. 1-9; Tu. Dan. v. 10-16; W. Dan. v. 17-31; Th. Jer. lii. 12-19; F. Jer. li. 47-58; S. Acts xii. 18-23; S. Luke xii. 13-21.

INTRODUCTION. — Belshazzar is by some regarded as the Ahasuerus of Esther i. 1. He was the grandson of Nebuchadnezzar, and not his immediate successor. It is said he reigned seventeen years, and all that time was engaged in unsuccessful war with the Medes and Persians. Cyrus, with his army, at this time besieged Babylon. But full of self-confidence, and trusting to Babylon's fortifications and abundant provisions, Belshazzar derided Cyrus' attempt. Cyrus was raised up of God to overthrow Babylon, and deliver Israel, —and the time had come. Cyrus had formed his plan, and had privately made preparation, to change the course of the waters of the Euphrates, that through its channel, his army might march into the city. And he waited for this feast—a stated festival—as the proper time to execute his design. It was a time of drunken revelry and idolatrous worship, and the sacred vessels, brought from the Lord's temple, were used sacrilegiously.—Dan. v. 1-4.

At this time, came the hand which wrote the fatal message on the wall. The king saw it and was frightened. He called upon his fortune-tellers to explain it, but they could not. The queen (probably Belshazzar's mother) came to comfort him, reminding him that Daniel had before revealed secrets; and he was called before the king.—Vs. 5-16.

I. DANIEL INTERPRETS THE VISION. Vs. 17-28. The king had promised that whoever would rightly interpret the hand-writing, should be clothed with scarlet (the royal purple), have a gold chain about his neck, and be the third in power. But Daniel, caring nothing for these gifts, spoke brave and true words, even at the risk of his life. Here is the lesson of moral heroism. "Let thy gifts be to thyself, etc." As God's prophet, he could not speak for reward; but must speak the truth without fear or favor.

Daniel then honored the Most High God (instead of the idols of Babylon) by relating to the king what He had wrought in the days and experience of Nebuchadnezzar:—how God had given him the kingdom, making him the "head of gold," (Dan. ii. 38); how, when he was hardened in pride, he was cast down from the seat of honor and power, and made to herd with the beasts of the field, until he learned that God ruled. (See Dan. iv.) Then Daniel faithfully and boldly charged Belshazzar with the same audacity and pride, in defying the true God, in profaning the sacred vessels, and in the immoral and drunken revelry; and he declared that God had sent the hand and produced the writing:—"Mene, Mene, Tekel, Upharsin."

And this is the interpretation: "Mene"—from a word meaning to count or number—"God hath numbered thy kingdom," counted the number of years allotted to it, — "and finished it." "Mene" is repeated for emphasis. "Tekel" signified a coin—a shekel—of light weight. Belshazzar had been weighed as to his character and actions, and was found wanting. "Peres" is the singular, while "upharsin" is the plural of the same word, with "u"—and —prefixed. It means divided. The kingdom of Babylon was divided—broken—and given to the Medes and Persians.

II. DANIEL REWARDED. — Ver. 29. True to his promise, which under the circumstances, seems surprising, Belshazzar put the royal purple upon Daniel, and the chain of gold on his neck, and proclaimed him the third ruler in the kingdom.

III. BABYLON DESTROYED.—Vs. 30, 31. In the same night the king was slain, and Darius (supposed to have reigned for a time under Cyrus) took the kingdom. According to Herodotus, "The Persian invader drained off the waters of the river, and his army, under the shelter of night, crept into the city through the empty channel."

Drunkenness and revelry lead to crimes which sober men never would commit.

Christlike character is God's standard for the high calling of God in Christ Jesus. Without it men will be found wanting.

It is evident that God's word makes the ancient Babylon a type of the mystic or religious Babylon of the Book of Revelation, and the drying of the Euphrates, a type of the support of the nations being turned away from her, causing her fall.—Rev. xvi. 12; xvii. xviii.

Daniel in the Den of Lions.—Dan. vi. 10-23.

(Lesson for July 30.)

GOLDEN TEXT.—The Lord is thy keeper.—Psalm cxxi. 5.

SUGGESTED DAILY READINGS.—M. Dan. vi. 1-9; Tu. Dan. vi. 10-17; W. Dan. vi. 18-28; Th. Psalm lvi; F. Acts v. 25-32; S. 2. Tim. iv. 1-8, 16-18; S. Rev. ii. 1-10.

INTRODUCTION.—Today we have another of the object lessons of history and providence which have long influenced and inspired men to faithfulness to God in the most difficult circumstances. The principle is, Doing right at all hazard. The Bible gives many examples: Abraham, Joseph, Moses, Elijah, Gideon, Shadrach, Meshach, Abednego, John the Baptist, Peter and others. Theirs was the martyr spirit. All were not delivered from physical suffering and death, but they were no doubt delivered from slavish fear, from their lower self, and developed into a higher and nobler character.

Cyrus was king of the whole empire of the Medes and Persians. Darius, the Mede, was king at Babylon, subject to Cyrus. The seventy years of the desolation of Jerusalem, was near its end.

Daniel was now an old man—probably well on to an hundred years, as he was taken captive quite a number of years before the final desolation of Jerusalem. He had been tried many times, and never found wanting. He maintained his character, and even a good reputation in Babylon, and had been promoted to positions of great honor and influence. But he must be tested now in a different way—proved to be capable of martyrdom. Figuratively, the nation had been in a "den of lions" for seventy years, or more, and now Daniel goes into such a den literally, to illustrate God's power of deliverance, and to strengthen the faith of the nation.

When Darius came to the throne, he appointed a hundred and twenty princes, and over these, three presidents, of whom Daniel was first. Because of his preeminent wisdom and spirit, the king thought to set him over the whole realm. This aroused a jealous spirit among the presidents and princes, and they determined in some way, even by foul means, to get rid of Daniel. They could find nothing against him in his management of the kingdom. His honesty—which doubtless stood in the way of their fraudulent gain—would recommend him to the king. Their only hope of making a case against him was concerning his religion. They knew that he was a constant worshiper of the God of Israel, and on this they devised a cruel scheme. They appealed to the vanity of the king. They also lied, by saying that *all* the presidents and princes had agreed to establish the "royal statute," that whoever should pray to any God or man, for thirty days, except to the king, should be cast into the lions' den. The king, probably without realizing its intent, signed this decree, thus making it the law of the kingdom.—Dan. v. 1-9.

I. DANIEL'S FAITHFULNESS.—Ver. 10. Knowing that such a decree had been signed, Daniel went right on with his duty—kneeling three times a day as before, with his window open toward Jerusalem—the place where in type God was present. To have done otherwise, would have dishonored his God, revealed a doubt, and discouraged his people. He prayed and gave thanks—evidently having in mind the light and hope of Israel's speedy deliverance.

II. THE TRAP SPRUNG.—Vs. 11-15. The plotters were watching Daniel's movements. They heard him pray to his God, and at once reported the matter to the king, reminding him, by a question, of the decree. The king was thus trapped into confirming the decree, "according to the law of the Medes and Persians, which altereth not," before learning who was the offender. Then the plotters declared that Daniel was the offender, feeling sure that there was no way of escape. The king was greatly displeased with himself; he probably now for the first time realized the plot and its design; and he labored till sunset to find some way to deliver Daniel—but the plotters urged the unalterable law. If the king had used his autocratic power to make another decree against them for meddling with Daniel, their opinion about enforcing such edicts would have been changed. So Ahasuerus got around the "unalterable law" that doomed Esther and her people. Haman was hung instead of Mordecai.

III. DANIEL IN THE LIONS' DEN.—Vs. 16-18. Lions were kept as a part of the king's estate. It was then a common means of capital punishment, to cast the victims into the lions' den. Loth as Darius was to destroy Daniel, he yielded to the plea of the cruel persecutors, and had him cast into the den. The king spoke to Daniel a word of faith, or hope: "Thy God will [or may he] deliver thee." Perhaps this hope made the king more willing to enforce the decree. This was a good testimony to the faithfulness of Daniel.

A stone was brought, and laid upon the door of the den, and it was doubly sealed with the signets of the king and his lords, that the purpose might not be changed. Then the king returned to his palace and passed a joyless and sleepless night. He was grieved for Daniel, and at his own weakness and folly.

IV. THE DELIVERANCE.—Vs. 19-23. Full of grief and with, perhaps, a glimmer of hope, the king went in the very early morning to the lions' den. He called to Daniel in a lamentable voice (evidently a mingling of fear and hope): "Is thy God, whom thou servest, able to deliver thee?" And it must have been a joyous answer, both to Daniel and the king: "God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." This established Daniel's character in God's sight, and his integrity to the king. The king was glad, and Daniel was taken out of the den—delivered because he believed and obeyed God.

The king, after the savage method of that time, had the conspirators, their wives, and children, cast into the lions' den. He then issued a decree that all should worship the God of Daniel—the living God, who is able to deliver. And Daniel was prospered in the reign of Darius and Cyrus.—Vs. 24-28.

Daniel had many qualities well worthy of imitation. He was temperate in his habits. He was true to his God and his earthly ruler. His faith was sublime. His piety was positive. His courage was heroic. God can use such men for the good of others. "Dare to be a Daniel."

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GEMS FROM PAUL'S SAYINGS.

WATCH you.
The Lord comes.
Stand firm in the faith.
There is no partiality with God.
Owe nothing to anyone, except love.

Do not become wise in your own estimation. Detest evil and subdue it by adhering to the good. Vicious intercourse corrupts virtuous habits.

In spirit be fervent; in hope, joyful; in prayer, persevering. Attend constantly to prayer, watching in it with thankfulness.

In thought, be mature, in evil infantile. Admonish the disorderly, encourage the timid, assist the feeble, be forbearing towards all.

No flesh can boast in the presence of God, except in the Lord. Let all your deeds be done in love. R. H. LIST.

☞ WE would remind our friends of the books we have. THE GOLDEN LINK, $1.00; DAY DAWN, $1.00; PERFECT DAY, 50 cents; and the new MOSES AND CHRIST, 50 cents, all cloth bound, will all be sent for $2 00 received at one time.

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MARRIAGE OF THE LAMB AND ITS RESULTS.

"LET us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."—Rev. xix. 7.

"And I looked, and, lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads. * * And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred forty and four thousand, which were redeemed from the earth."—Rev. xiv. 1-3.

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Rev. vii. 9, 10.

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth up-

on the throne, and unto the Lamb for ever and ever."—Rev. v. 9-13.

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. xxi. 2-4.

"For this Agar is mount Sinai in Arabia, and answereth to [or represents] Jerusalem which now is, and is in bondage with her children." (She was the earthly and visible, and in bondage by virtue of Adam's transgression, who is the figure of him that was to come—the Second Adam, the Lord from heaven.—Rom. v. 14; 1. Cor. xv. 47.) "But Jerusalem which is above is free, which is the mother of us all," (Gal. iv. 25, 26) —which is the New Jerusalem, the bride, the Lamb's wife.

Jerusalem is the mother of us all, and Jesus Christ is our Elder Brother, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."—Rom. viii. 29. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, * * that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise."—Eph. i. 4-13.

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. viii. 15-17.

So now we know that we are adopted heirs by Jesus Christ to himself.

"And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."—Gal. iii. 17.

S. ANDERSON.

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EXTRACTS FROM LETTERS.

A Bright Outlook.

THE Lord is good, and the Giver of all good; therefore we can and do praise him for his wonderful daily blessings bestowed so fully and so freely upon us, and all people; for we are all his, though so many are still in darkness, and will not *now* see the truth as it is in Jesus. But, bless the Lord! we are nearing the time when all mankind shall be led to repentance by the goodness of God. Then all shall know him from the least to the greatest, and all be taught one pure language. Let all people praise the Lord. J. M.

MARLETTE, MICH.

The Great Battle.

I WISH someone would tell us (1) when, according to Scripture, "the battle of the great day of God Almighty" occurs. (2) What battle is it that occurs after the thousand years are expired? (Rev. xx. 7, 8.) (3) Is the fearful battle between Magog and Israel, as described in Ezekiel xxxviii, the one that transpires after Satan has been bound a thousand years? (4) Is the "little season," in which Satan is loosed, "that day when my people of Israel dwell safely?"—Ver. 14. (5) And who looses the devil? (6) For what? To gather the heathen, nations or multitudes (Magog) to battle?

Very well; but hold now; Paul tells us the last enemy to be destroyed is (not men nor angels, but) death. So, then, death is not destroyed until some time after the end of the thousand years. I rather guess if those who hold to an endless condition of death for some of the race, because they cannot reconcile with their doctrine Paul's statement that "All things are of God," and that, through Christ, all things will be "unto him," will rightly divide the word, they will learn that, after all, God does know his purpose about as well as men do.

J. F. WORLEY.

REMARKS.—I have omitted the portion of our brother's letter which is in the form of a personal conflict with another brother. I have published above all his questions, and there is room for any attempt at a Scriptural answer; but I wish to avoid all unpleasant personalities. I presume Bro. W. is ready to answer his own questions. I am glad he sees so clearly that when God has destroyed his *last* enemy—death—there can be no more enemies, living or dead. I will suggest an answer to the questions, by number.

1. I incline to the idea that "the *battle* of the great day" may include all the conflicts of the conquering reign of Christ—from the beginning to the end of the millennium, and beyond. The battle *of* the day, I think must be *in* the day. I think many may expect too much of righteousness and peace in the seventh thousand years. Millennium does not mean righteousness and peace, but simply a thousand years. The binding of Satan is the subduing of the beast with "seven heads and ten horns," (Rev. xii. 3, 9; xx. 2) or the overthrow of the monarchial systems symbolized in Daniel ii. and vii.

2. If people can see what the binding of Satan is, they can also understand better what the loosing will be—the revival of what had been long cast down. The battle at the end of the thousand years will be the last part of the great conflict between God's way and Satan's way of ruling the nations.

3. I have thought that the battle described in Ezekiel xxxviii. will be near the beginning of the millennium, after Israel has been restored to Palestine, and will be enjoying a goodly measure of prosperity, and sense of safety, but before Russia and the other nations that hate the Jews will be overcome, and before the restored nation will be converted to Christianity. I quote the following from notes in an old Bible in my possession:

"Gog was, in ancient times, the name of the king of that northern country. It seems likely that the Russian Dynasty is now Gog.

"Meshech, Tubal, Gomer, and Togarmah were all descendents of Japheth. See Gen. x. 1-5. They peopled Europe, as well as Asia Minor. The Septuagint places 'Rosh' before Meshech, in verse 2."

Comparing the English Bible with the Armenian Bible, Gog is Russ; Magog is Land of Russ; Meshech is Moscow; Tubal is Tobolsk. The allies of Russia are Germany, Gaul and Spain. Togarmah—the Armenians; Sheba and Dedan—the Turks and Arabians; Tarshish—the Greeks.

I think Great Britain and all her kind of people will be on the other (Israel's) side in the coming conflict.

4. I think not.

5. The Bible does not seem to say who will loose Satan. I think the loosing will be the natural result of the condition of the people at the time.

6. The answer is given in Rev. xx. 8. An attempt to deceive the nations, and revive the old order of government, will be futile. The fire from heaven will conquer.

Those who live at the time of the fulfillment will know better how these things will be done.—EDITOR.

For His Sake.

FIND enclosed one dollar to pay one year's subscription for the HOPE. I have no words to thank you for it for last year, and I pray God to bless you, and the kind friend who paid for it for me. I prize it highly, and thank God he has given me the dollar to pay for it this year. And I most sincerely wish I could do more to aid you in your good work.

I am lending DAY DAWN and the other books wherever I can find anyone who will read them; and occasionally I find one who is hungry for the truth. I find it separates me from the church to believe that Christ came to seek and save all the lost, and that in the end he will be all in all; but I remember that the disciple is not above his Lord, and so expect some persecution, and praise him that I can suffer for his sake. I was wanted for one of the superintendents in the Sunday School, but when they learned that I believed all would be saved in due time, I was not wanted; but they gave me a class, and I look to the Lord to teach His truths, and so go on.

With prayers that you may ever be led and taught by the Great Teacher, I am, Yours in Christ, F. S. S.

BROCKTON, MASS.

Peace and Safety.

INCLOSED you will find postal order for three dollars. Please send me one copy of DAY DAWN, one of PERFECT DAY, and three of MOSES AND CHRIST. Balance to the work.

We are well. Father is blessing us abundantly. The pathway brightens more and more. The Word was never so precious. I thank God night and day that we are living in these last days —to us the *first days* of the new creation. It is dawning. That few eyes can see it hinders nothing. Praise God for eyes that see the unseen (by the world) and for ears that hear the music of the spheres.—Ps. xix. R. V.

Do you see in the Peace Congress the forerunner of the great cry of "Peace and Safety," which immediately precedes the "Sudden destruction?"—1. Thess. v. 1-2; Amos viii. 9.

Praise God! the manifestation of his sons is near at hand. Our heart leaps forward into the enjoyment of it. It is sure; it is near. We wait as they wait at the harbor for the coming of the beloved; but it is with the steamer in full sight, plowing swiftly through the parting waters. A few minutes more, at most, and heart and hand and lips will meet. We hear the shout, and we echo it back from the depths of our hearts.

We are in the "quickly" time, and the days are weeks of the past years of growth and light. Never were spiritual things so real, so vivid, so blessedly precious. Praise His dear name!

W. I. MANN.

REMARKS.—It is not quite clear from the above just what our brother is expecting as the fulfillment of "the manifestation of the sons of God." It has appeared to me, from Paul's teaching in Romans viii., that it is the manifestation in some way of those who have previously crossed the line between the mortal and the immortal, or have passed through or beyond the vail of the flesh. The church seems to have waited for the *Son* of God, (1. Thess. i. 10), and the world waits for the *sons* of God.—Rom. viii. 19.

It has been a matter of interest that the Czar of Russia almost a year ago made the proposition that the nations take steps toward real and lasting peace, and toward stopping the progressive development of present armaments. I have not been satisfied, however, that it is a fulfillment of 1. Thess. v. 1-3, as that seems to be the result of a division among professing Christians concerning the imminence or presence of the day of the Lord. The position of the disapproved class, who say "Peace and safety," seems closely akin to that of certain last day scoffers, who say, "Where is the promise [or evidence] of his coming [presence]?" using the argument that all things continue as they were.—2. Pet. iii. 3, 4. It is like the position of the "evil servant," who opposes the truth by saying, "My Lord delayeth his coming," and who smites his fellow servant, who is preaching the truth.—Matt. xxiv. 48, 49. It does not seem to me that the Czar of Russia, or any of the world rulers, occupies such a position. I think they are looking at things from another point of view. But have we not seen the spirit of antagonism to the present truth among the professed followers of Christ? And have not the three Scriptures named been fulfilled among them?

And yet it seems clear that the effort to make peace among the nations is like crying, "Peace, peace, when there is no peace." "There is no peace to the wicked," and it is evident that the great world powers are supremely and selfishly wicked. "The way of peace they know not." The only basis of permanent peace is righteousness, and even the best nations are yet far from being Christian. The Peace Congress has not been represented as very sanguine as to immediate disarmament, or a reduction of present war forces. But the principle of arbitration is being brought to the front, also the mitigation of the sufferings due to war.

It will be worth while to watch the world movement, and see how the Lord is working after the counsel of his own will. But those who see the nations in the light of prophecy—such as Ezekiel xxxviii.—will not expect immediate disarmament, nor (may we not say?) immediate destruction. The movement represented by "travail," whether in the religious or the national world, will take some time to culminate. May the Lord enable us all to keep our eyes open and to be willing to learn his when, and how and why.—EDITOR.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 17., No. 15. ALMONT, MICH., AUGUST 1., 1899. $1.00 a year.

ONENESS IN CHRIST.

In last issue of the HOPE was an article headed, "Oneness *with* Christ." It is an important truth that each believer is one with Him, by a tie which cannot be broken, being sealed by the Holy Spirit unto the day of redemption.—Eph. i. 13, 14; iv. 30. His life, righteousness and inheritance belong also to each member of his body.

Now our purpose is to emphasize the truth that all who are one *with* Christ, are also one *in* Him, with each other. These two things—our oneness with Christ and with each other—are equally true, and necessary to each other. If we are members "of his body, of his flesh, and of his bones," (Eph. v. 30), "We are [also] members one of another." iv. 25; Rom. xii. 5.

Believers have usually appeared to make more of their union with the Lord than of their union in him with one another. Perhaps this is because their salvation—their life—is from him; and they have thought more of their personal safety than of their fellowship and use. But in him we are saved to serve; and the Lord is well pleased if in love we serve one another.—Gal. v. 13.

It is evident that if this truth were more fully realized, it would have a great beneficial effect on the conduct of Christians toward each other. Its being overlooked is no doubt the chief cause of sectarianism, in which oneness of opinion and union in externals are made more prominent than the inner, spiritual oneness. The conduct of Christians toward each other—not only in different sects, but even in the same sect—has been much like children of the same parents denying each other, and treating each other like enemies. And is not the best remedy for this earthly, selfish spirit, to think more of our real, spiritual union with Christ and with one another? The truth is not dependent on the knowledge of it, but the knowledge is dependent on the vital truth; and the practical results will be improved as fast as the blessed tie that binds us all in one is realized.

Any attempt to create a union of Christians, that is not based on the

real, vital oneness in Christ, must always be a failure. True union is the result of recognizing the essential unity. It is a matter of vital growth, and not of union upon externals—which is necessarily artificial. Let Christians keep thinking of their own spiritual oneness with Christ, and keep looking in others for the marks of *their* oneness with Christ, and they will find themselves drawn to each other by the blessed invisible tie that binds our hearts in Christian love. The external differences will appear of less and less importance, and in due time they will disappear entirely. For such a consummation our Lord prayed, that by its manifestation the world might believe in Christ. John xvii. 20, 21.

In the development or growth of this spirit of unity, there will always be room for the exercise of "lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."—Eph. iv. 2, 3. Following this exhortation, the apostle states seven elements of Christian oneness —seven being a Bible symbol of perfection:- There is one body, one Spirit, one hope, one Lord, one faith, one baptism, and one Father.—Vs. 4-6.

The last one may well be considered the foundation for all the others. All believers are spoken of under the figure of one body—the human body being the illustration. As the human body is animated by the indwelling spirit of animal life, so the one body of believers is animated by the one Spirit of the divine life. The smallest or lowest member of the body is not unimportant, and is moved by the indwelling Spirit as really as the greatest member. And the blessed "hope of your calling" belongs to the whole body. The one Lord (Jesus the Christ) is the Head of the body, and is the ruling member; yet all in the body are jointheirs with Him.—Rom. viii. 17. But no one is in the Christ body who has not His Spirit.—Ver. 9. "For as many as are led by the Spirit of God, they are the sons of God."—Ver. 14. The one faith is the active principle of the mind by which we receive or realize the truth—our relationship to the Head and to each other. The one baptism—symbolized by the ordinance — is the double process of dying to sin, and rising into holiness, by which we become like our Head. And the mission of Christ, concerning his body, is to bring it into oneness with the Father—His Father and ours. The Father loved the world, and sent the Son to bring the world to himself, that in due time He may be all in all.

There are seven Scriptural illustrations of the unity of the Church of Christ, to which all who have the Spirit of Christ belong.

1. The first illustration is drawn from the mineral kingdom. It is the rock foundation and the living stones of the building. "Other foundation can no man lay than that is laid, which is Jesus Christ." 1. Cor. iii. 11. When Simon confessed that Rock, saying: "Thou art the Christ, the Son of the living God," (not a mere principle of life), Jesus said: "Blessed art thou, Simon, son of Jona: for flesh and

blood hath not revealed this unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter [a stone, and all are living stones who are built on Christ], and upon this Rock [which Simon had just confessed] I will build my church; and the gates of hell [the powers of death] shall not prevail against it."—Matt. xvi. 16-18.

Each figure used by our Lord and his apostles illustrates something peculiar to itself. This rock and stone figure illustrated especially the idea of solidity and durability. The Church of Christ cannot be broken, nor divided, nor disorganized. Whatever has been broken, or divided, or disorganized, was not His Church. Seeing this, no one need be carried away with the idea of a "reorganized church of Jesus Christ."

2. Another illustration is drawn from the vegetable kingdom. It is the Vine and the branches.—John xv. This illustrates our dependence upon Christ for the inner life, and the fruit-bearing power. "Without me ye can do nothing." How much more important this unity, by virtue of the spiritual life, than the superficial unity of a church-creed! The man was right, who, when asked what branch of the church he belonged to, answered: "I do not belong to any branch; I belong to the Vine; I am a branch myself." Oh! that all Christians in the various sects may soon learn to emphasize more their union with and in Christ, and their sectarian ties less.

3. Another illustration is drawn from the animal kingdom. It is the Shepherd and the sheep.—John x. Jesus said: "I am the good Shepherd, and know my sheep, and am known of mine." "My sheep hear my voice, and I know them, and they follow me: and I give [present tense] unto them eternal life; and they shall never perish." This illustrates more than the others,—even the love and care of Christ, and the knowledge and loving trust of the believers. How safe they are in his fold! How sure they are to be fed! He protects them amid all dangers, and no power can pluck them out of his hands!

What Jesus said then, may be applied safely by each sectarian leader and follower, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd."

4. An illustration familiar to all is drawn from the human body.—Rom. xii; 1. Cor. xii; Eph. iv. Christ is the Head, and believers are the members of his body; and, as we have seen, they are "members one of another." This illustrates a vital relationship, and a wonderful interdependence. The Head is Master and Controler and Guide, but *He* never says to the hand or the foot, "I have no need of thee."

This figure shows the unity and variety in the Church of Christ.—See Rom. xii. 4-8; 1. Cor. xii. 4-11. "For as the [human] body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ."—Ver. 12. The following verses show that the serving members are important in the one body, as well as the members nearer the Head.

The truth, that the body of Christ is indivisible and indestructible, may be illustrated by the fact that the body of Jesus was not broken, (though his heart was pierced), and his inner garment (a type of the righteousness which covers his body, the church) was not rent. It was woven from the top throughout. The Lord is our righteousness. He is well pleased (with us) for his righteousness' sake.

How it would affect the conduct of Christians could they more fully realize the fellowship in Christ. "There should be no division in the body; but the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."—1. Cor. xii. 25, 26. How it would shut the mouth against unkind remarks and petty slanders were this important oneness realized! The apostle goes on to show that whatever the excellency of gifts of the various members of the church, love is the greatest; and that is within reach of all.

5. A fifth illustration of the unity of the Church of Christ, is drawn from the human family idea, according to which the Lord says: "Come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2. Cor. vi. 17, 18.

6. Another illustration of the unity (and variety too) of the church is drawn from the aggregation of individuals, in the city. Jesus spoke of his disciples as the light of the world—a city on a hill that cannot be hid.—Matt. v. 14. But this idea culminates in the New Jerusalem, of Revelation. "The throne of God and of the Lamb shall be in it; and his servants shall serve him."—Rev. xxii. 3. Some have the promise of sitting with Christ in his throne, and others shall stand before the throne and serve.—Rev. iii. 21; vii. 9-15. Here is variety in position and power, but all are citizens of the heavenly kingdom.

7. The seventh illustration is drawn from the earthly marriage. It is the Bridegroom and the bride. In some respects this is the dearest and best of all. It is the consummation of that union based on the highest and best of human love. Before the marriage, or during the gospel age of preparation, the church is not called the bride, but a chaste virgin, espoused to Christ. She loves him. She waits for his coming. Of her attitude, Peter says: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."—1. Pet. i. 8. Her hopes are realized when the Bridegroom comes.

As in Babylon the two ideas of a woman and a city are blended, (Rev. xvii. 1-6, 18) so in the New Jerusalem—called "the bride, the Lamb's wife."—Rev. xxi. 9, 10. And here we come to the point in God's plan where there is a great out-reach to the world of mankind. God's plan includes the family idea, both on the natural and spiritual planes; and the bridegroom and the bride

merge into the position of father and mother. The true object of marriage is children—the generation of the race being the type of the regeneration of the race. Hence we find the bride-city standing before the world as a twelve-gated gospel of light and hope to the low and lost that are without her walls—that is, to the unsaved, because her walls mean salvation. Isa. xxvi. 1. "And the Spirit and the bride say, Come." The water of life will flow freely, and those who need it will be invited to drink, and they who accept and obey will enter through the gates into the city, and have a right to the tree of life, whose leaves are for the healing of the nations.—Rev. xxii. 1, 2, 14, 17.

This invitation of the bride, and this gracious work, are God's revelation of what will be done for the nations after the marriage of the Lamb. Can there be any higher glory for the Church of Christ than to be married to him and become the mother of a redeemed humanity?

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NATURAL AND SPIRITUAL BODIES.

FOR the benefit of some called fools, or simple ones, Paul raises the question: "How are the dead raised up, and with what body [natural or spiritual] do they come?" The answer given is: "That which thou sowest [the natural man, which by nature we plant and water] is not quickened [made alive or spiritual, the only real life] except it die."—1. Cor. xv. 35, 36. Paul also said that Christ died unto sin (Rom. vi. 10), and "If we be dead with him, we shall also live with him."

Still addressing the simple, Paul adds: "And that which thou sowest [sown a natural body], thou sowest not that body that shall be [raised]," that being a spiritual body (ver. 42), but a bare or unglorified grain, whether it be wheat, (those raised to life because their sins went before to judgment) or some other grain (those who did not crucify the flesh, or natural, or die to sin, and whose sins, therefore, follow after death to judgment.—Compare John v. 29 and 1. Tim. v. 24. Then Paul says: "God gives it [the race of men, including the variety of grains he mentions] a body," which we have already proved is a spiritual body. Then he adds that God gives to every seed (the natural, which the race is now, and the spiritual, which the race will be) its own body. Paul says this pleased God; it was his plan to sow the corruptible and reap the incorruptible.—Vs. 42, 44, 52, 53.

In verse 39, Paul uses a variety of species of God's lower creation to represent men of various grades in the scale of being; as the cattle that fast, wear sackcloth, and are saved (Jonah iii. and iv.); the birds—missionaries of Rev. xix.—who destroy the flesh, or carnal nature, of all men; also the converted fishes of Isaiah lx. 5 and Ezek. xlvii. 9. He thus answers those who think that the mere natural gifts and graces of men should count for piety,

and that those thus endowed by nature should have more, and the less-favored have something less than the spiritual body in store for all. Paul puts aside all human reasoning, and states that the glory of the celestial or spiritual bodies is one (kind), and the glory of the terrestrial or natural, reached without conversion, is another (kind). All the different sorts of flesh (men), though of different grades now, attain at last the same plane—the heavenly.

Paul shows next that though all human kind will be on the same plane of divine sonship (Rom. viii. 21), there is and will be among the celestial bodies one glory of the sun (Christ), another glory of the moon (Christ's church or bride), and still another glory of the stars—that portion of mankind which loses brideship, yet in time also become immortal.—Vs. 52, 53.

Paul has already shown that the glory or pride of the earthly class will yield by faith and obedience, and attain the glory of the celestial. He also sees he has removed all hindrance to a clear view not only of the reaping (resurrection), but also of the sowing—a factor few consider, because taught that the race is sown at death, and not sown into Adam's corruption at birth. Then, the way cleared, he declares that, according to the principles he has just now formulated, will be the resurrection of all human kind. "Thus also is the resurrection of the dead" means in accord with the principles laid down, and also with what follows, namely: that 'it,' or every one sown corruptible in Adam, will be raised incorruptible.—Vs. 52, 53.

If these verses, in connection with verses 42–44, do not prove that God through Paul is telling us what He gave and will give to all his creatures, what can be proved by Scripture? In Rom. viii. 20, we read that God subjected the creature to vanity—weakness,—and in the verses quoted, we see the same 'it,' sown a natural body, in dishonor and weakness, is raised in power, in glory, a spiritual body. God's plan for all the race is, first the natural, afterward the spiritual.—Ver. 43. The race is not sown a natural body, or subjected to vanity, at death; but it was done in Adam when he was formed of the dust of the ground, a living person.—Gen. ii. 7. Was not Adam, as soon as formed, that "first man, of the earth, earthy," of verse 47 of our lesson? It is Gen. ii. 7 that describes the first man, and he is nowhere in Scripture called perfect, spiritual, or "very good." So Paul and Moses agree that Adam was never spiritual, or created in the image of God. It is Gen. i. 27 that records God's purpose to exalt the whole race to divine sonship, and Jesus, not Adam, is the firstborn of all creation (Rev. iii. 14), the first image of the invisible God (Col. i. 15–18), the first created in God's image.

Many think the first man was Lord, at least for a while, but Paul says the second man (and the race in him) is the Lord. In verse 48, we read: "As is the earthy [Adam], such are they that are earthy; and as is the heavenly [Christ exalted], such are they that are heavenly,"—the whole race when exalted.—Compare John xii. 32. Is not the race the 'we' of verse 39, which shall bear the image of the heavenly, as sure as 'we' have borne the image of the earthy? But give God time sufficient, since it is every man in his own order (Ver. 23), Christ a firstfruit, afterward they that are Christ's at his coming. After Christ, both his wife (or present believers, also firstfruits, Jas. i. 18) and the world—the later fruits. But all must, and will, repent and change from the flesh and blood nature of the first Adam.—John iii. 7. Corruption cannot inherit incorruption, while unchanged, but all the dead shall be raised incorruptible, being made alive in Christ.—Ver. 22.

J. B. ADAMSON.

REMARKS.—I endorse Bro. A's. position concerning the nature and extent of the resurrection, and I think he has made a good argument for it. But I do not think it is strengthened at all by the statement that Genesis i. 27 does not refer to the first man. That Adam was a "figure" of Christ is true (Rom. v. 14), but how any one can read Gen. i. 26-31, with its male and female, its law of generation, and the provision for a vegetable diet, and not see that it refers primarily to the earthly man, is a puzzle to me. The natural man had great powers and possibilities, but the Second Adam is the Regenerator; and I think this phase of God's plan is revealed only in the New Testament. If any man can see more than natural types of the divine regeneration in the book of Genesis, I have no objection. I believe that man as at first made, by the elohim, or mighty ones of God, was indeed "very good," (ver. 31), just right for the purpose of infinite wisdom; but it seems equally clear that spiritual perfection is attainable only through Christ. I agree that Christ is the image of the invisible God, and that the hope of man is to be made like him.—EDITOR.

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CONTENTS.

ONENESS IN CHRIST 225
THE ATONEMENT 229
NATURAL AND SPIRITUAL BODIES 229
THE HAPPY MAN'S HISTORY 231
EDITORIAL ITEMS 232
EDITOR'S APPOINTMENTS 232
NOTES ON SUNDAY-SCHOOL LESSONS
The New Heart, (Aug. 6) 233
Ezekiel's Great Vision, (Aug. 13) 234
ROBERT INGERSOLL DEAD 236
EXTRACTS FROM LETTERS,
God's Triumph 237
No Room for Later Curse 237
Ministry of Suffering 237
A Faithful Friend 237
Reserved Unto Judgment 237
Cheered in Sickness 238
Baptism for the Dead 238
What Shall We Do? 239
SIX GOOD OFFERS 240

EDITOR'S APPOINTMENTS.

Aug. 6, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Aug. 11, Brown City, Mich., 7:30 p. m. at the home of Andrew Brown.

Aug. 12, and 13, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

Aug. 20, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

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NOTES ON SUNDAY-SCHOOL LESSONS.

The New Heart.—Ezek. xxxvi. 25-36.

(Lesson for Aug. 6.)

GOLDEN TEXT.—A new heart also will I give you.—Ezek. xxxvi. 26.

SUGGESTED DAILY READINGS.—M. Ezek. xxxvi. 22-30; Tu. Ezek. xxxvi. 31-38; W. Ezek. xi. 14-21; Th. Jer. xxxi. 31-34; F. Jer. xxxii. 36-44; S. Jer. xxiv. 1-7; S. Titus iii. 1-8.

INTRODUCTION.—Jeremiah and Daniel were contemporary with Ezekiel. At the time Ezekiel prophesied, Nebuchadnezzar was king of Babylon, and Israel was in captivity. The theme of the book is Captivity (on account of sin) and Restoration—for the glory of God's own name.—xxxvi. 16-24. It appears that the seventy years' captivity, or desolation of Jerusalem, and the restoration are used to represent all captivities and restorations—individual and national. No doubt Ezekiel had in mind especially the captivity then present, and the return therefrom; but the Spirit of prophecy put more in his mouth than was realized in that recovery. They were not then purified and preserved, as foretold. There was to come another desolation, a scattering into all countries—not merely in Chaldea—and a final restoration. It is sometimes difficult to separate what refers to the temporary recovery and to the final recovery, as they seem blended. We know that their final scattering resulted from their rejection of the Messiah, and that the New Testament foretells their freedom from Gentile rule when "the times of the Gentiles" are ended (Luke xxi. 20-24), and their salvation, when "the fullness of the Gentiles [the gospel church] be come in."—Rom. xi. 25, 26. This division of the word, according to the plan of the ages, is overlooked in most of the Sunday School helps; but, without it, how can we get the mind of the Spirit concerning Israel?

It may be observed that it is God's covenant people that had sinned, and were in Babylon. According to the Revelation, this condition is used to represent the Church in captivity to mystic Babylon. The opening vision of Ezekiel, confessedly mysterious, at least shows that God was available to his people even in Babylon; but there comes a time when they are called out of her, and to return to Jerusalem.

It seems quite appropriate, also, to make an individual application—concerning the captivity of sin and salvation by Christ. This salvation includes the new heart and life.

I. CLEANSING FROM SIN.—Ver. 25. In the previous verses, the prophet has shown the sin and corruption of Israel, which caused their desolation, and also the promise of return to their own land for the glory of God's own name. This clearly is the latest gathering, as it is to be "out of all countries." It implies their restoration as a nation to their land while yet in unbelief. A terrible experience to follow is shown in chapters xxxviii. and xxxix. But the Lord's design for Israel is not limited to physical restoration, but includes regeneration. The national trouble is a means to prepare the way for the spiritual blessings.

"Then," that is, after he has brought them into their land, the Lord says, "will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." Sin is to the mind what filth is to the body. The idea of cleansing by sprinkling clean water comes from the Mosaic ceremonial law.—See Num. xix. 17-19. Clean water appears to be a symbol of truth. Truth applied cleanses. "Ye shall know the truth, and the truth shall make you free,"—from sin.—John viii. 32. This explains the figure of "the water of life." This cleansing from *all* sin and idolatry is clearly more than was accomplished at the ancient return from Babylon. It is all of salvation from sin through Christ—of whom and his work they knew nothing.

II. THE NEW HEART.—Vs. 26, 27. True salvation is not merely the forgiveness of past sins, but also the cure from the love and practice of sin. It includes the destruction of the sinful nature, and the gift of a new nature and life. As the heart is the center of life power to the body, it is used to represent the supreme love and will power of the spirit. The new heart, or new spirit, includes the new mind, new affections, new desires and new motives of action. The old heart is called "stony,"—cold, hard, selfish, unyielding, disobedient. The new is called "a heart of flesh,"—warm, sympathetic, kind, obedient. God's Spirit in the human spirit leads to do His will.

This is the New Testament teaching concerning salvation—by forgiveness and the new birth. But this promise is not only to the church of the gospel age, but it is also to "the house of Israel."—See Jer. xxxi. 31-34. God's Spirit—the cause of the new life and heart—is not only to be poured on the few who constitute the church, but in due time is to be poured "upon all flesh."—Joel ii. 28. "And the glory of the Lord shall be revealed, and all flesh shall see it together."—Isa. xl. 5. See also lii. 7-10. Such a restoration and such a salvation are far beyond anything possible before Christ came.

III. RESULTANT BLESSINGS.—Vs. 28-36. The blessings are both natural and spiritual. They are not spoken of as "Motives for choosing the new life," nor given as a reward of previous good conduct, but as a result of God's *gift* of life. They shall dwell in the land which God gave to their fathers. No power can *keep* them out, nor *put* them out again. God will be theirs—which includes all good—and they will be His. There is neither an if nor a doubt. Men may say, "Unless they depart from God;" but He says they shall not depart.—Jer. xxxii. 40. He will save them from their "uncleannesses," their sins, and having the new heart and the obedient spirit, they cannot turn from the Lord any more.

They shall be blessed with material good; the earth will yield its increase, and there shall be no more famine nor poverty. And the nations will reproach them no more. Not as a cause, but as a result of God's gracious dealings with them, they will repent of all their former evil, and loathe themselves for having sinned against such a loving God. They shall know that their deliverance was not deserved, but of God's own mercy. They will be ashamed and confounded for their own conduct.

When thus converted to God and cleansed, they shall dwell in the cities, build up the wastes, till all the desolate land, until it shall be like the garden of Eden; and the nations around them shall know that the Lord has done what he promised.

These are not the blessings promised to the gospel church. They often have to suffer and sacrifice; but they have the pre-eminent blessing of exaltation to reign with Christ. They shall be restorers. After their exaltation to the throne with Christ, and as a result of it, Israel's restoration is due. Hence, to the Christians of this age, the apostle says: "I beseech you therefore, brethren, by the mercies of God [promised to Israel, and mentioned in chapter xi.] that ye present your bodies a living sacrifice, etc."—Rom. xii. 1. Thus they will be prepared to bless Israel and all other nations.

There is good reason for being Christians now—none the less, but more, because God has promised so great things to Israel, through the instrumentality of the exalted church.

Ezekiel's Great Vision.—Ezek. xxxvii. 1-14.

(Lesson for Aug. 13.)

GOLDEN TEXT.—I will put my Spirit within you.—Ezek. xxxvi. 27.

SUGGESTED DAILY READINGS.—M. Ezek. xxxvii. 1-14; Tu. Ezek. xxxvii. 20-28; W. Ezek. xxii. 23-31; Th. Isa. i. 1-9; F. Deut. viii. 11-20; S. Rom. viii. 1-11; S. Eph. ii. 1-10.

INTRODUCTION.— There were three

periods of Ezekiel's prophetic work: (1) Chapters i.-xxiv. cover the first period, or until Jerusalem was invested by the armies of Nebuchadnezzar for its final overthrow; (2) Chapters xxv.-xxxii. belong to the few months before and after the fall of Jerusalem; (3) Chapters xxxiii.-xlviii. belong to the early part of the exile, and are intended to inspire the captives with a hope of return to their own land. The three lessons selected for our study all belong to the third period,—that of restoration and hope. In last lesson we saw the great fact of Israel's restoration and conversion,—reaching far beyond the mere return from Babylon, but foregleamed thereby; our present lesson seems clearly an illustration of the hope of Israel, and shows emphatically the Spirit power by which alone it can be accomplished.

I. THE VISION OF DRY BONES.—Vs. 1, 2. "The hand of the Lord"—the symbol of active energy—carried the prophet "out in the Spirit of the Lord," and gave him a vision of a valley full of bones that were very dry. Verse 11 shows that these were not literal bones of physically dead men, but that bones were used to represent the house of Israel in their captivity, who say: "Our bones are dried, and our hope is lost: we are cut off for our parts." They were dead as a nation, their government and their whole religious system being overthrown. This has been emphatically true of them since their final destruction by the Romans. They have been buried in the hell (grave) of the rich man in Jesus' parable. In neither case does it refer to literal, or physical death. In parables one thing is used to represent another.

II. THE PROPHET'S SUMMONS.—Vs. 3-6, 9, 12. The Lord appeals to the prophet, "Son of man, Can these bones live?"—Is there any hope that this desolate and captive nation can be restored? To human appearance it was impossible. But believing in God's unlimited knowledge and power, the prophet answered: "O Lord God, thou knowest." He is then instructed to speak God's message to the dead nation. He declares that by His breath (Spirit) they shall live—all the elements of a literal reconstruction and resuscitation of a dead body being used to represent the restoration and conversion of Israel. The prophet in this message may represent all who have spoken words of comfort to Israel.—Isa. xl. 1, 2.

III. THE RESTORATION. — Vs. 7-9, 12-14. The prophet did as commanded, and the reconstruction began. There was a noise, and a shaking, and bone came to his bone, sinews and flesh took their place, and skin covered them. This seems to represent the national restoration of Israel in unbelief—"no spirit in them." Afterward he called on the wind to blow on them, that the dead form might live. This seems to represent their quickening by the Spirit after their restoration, as seen in last lesson. The real resurrection of the dead, as described by Paul in 1. Cor. xv., is of a higher order than this parable brings to view.

Oh, what an experience is coming yet to Israel! We can already see the beginning of their final restoration. Men in their unbelief may say it is impossible, or that it is of no account; but God will yet demonstrate his power and the truth of his word. Israel will know, and never forget any more. And the other nations will see and acknowledge the God of Israel and of the Bible.

The work of the gospel age—the calling out of the body of Christ—is not the clear subject of prophecy. This is the mystery, of which Paul speaks, which was hid in preceding ages.—Eph. iii. 3-6. But the same power of grace and Spirit which is necessary to the development of the church, can and will subdue Israel, and even "all things," unto himself.—Philip. iii. 21. Ezekiel

and Paul agree that man cannot save himself; that the all-sufficient power is of God.—Eph. ii. 1–10. See also John vi. 44, 45.

ROBERT INGERSOLL DEAD.

LAST Friday (July 21) the news was flashed over the country that Robert G. Ingersoll, the famous agnostic lecturer, had just died at Walston, his summer home, at Dobb's Ferry, N. Y. He died unexpectedly and instantaneously, of heart failure, leaving no dying testimony. Later has come the word that his friend, Dr. John Clark Ridpath, would conduct a funeral service on Tuesday, reading the eulogy which Ingersoll delivered years ago over his dead brother; and that on Wednesday the body would be cremated. This has been done.

This death has made more than a ripple on the minds of the people. It was the cause of remarks in many pulpits last Sunday. Hundreds of letters and telegrams of sympathy have been sent to the grief-stricken family. They suffer more because of their lack of hope, sharing as they do the non-belief of the beloved husband and father. What Christian would not weep with them at the parting with the body for cremation, in view of the dark thought that death ends all?

One object of this writing is to say that I have the testimony of a friend who is intimately acquainted with the Ingersoll family, having lived with them for a time, that Mr. Ingersoll was one of the kindest and best of men in his home. He loved earthly things, and saw beauties in them that many fail to see. He had many good qualities—the result of the indirect or reflex influence of Christianity, from which none of our citizens care to escape. His greatest fault was laboring to undermine the Christian faith and hope—the foundation of the highest civilization—giving nothing instead. He rejoiced in much that Christianity has done, without giving it due credit.

He was well developed on one side. He saw the weakness of some Christians and their teaching, but he lacked the balance and the comfort that an intelligent faith and hope in Christ would have given him. It is a great misfortune to be without such faith and hope. For some reason I am not surprised at his attitude toward spiritual things. He was built that way. But God had a use for him as he was. I prefer to think he was honest in his unbelief. Of course, he loved money and applause, and knew how to get them by his lectures. But he has done nothing against the truth. (2. Cor. xiii. 8.) In this testing time, his bold criticisms have swept thousands from the deck of mere profession; but no one with a genuine Christian experience could be so moved. The truth will shine all the brighter for the friction. There will be something to his praise when all secrets are laid open.—1. Cor. iv. 5.

There is something pathetic, and suggestive of hope in spite of unbelief, in the following words from his eulogy of his brother:

> "Life is a narrow vale between the narrow peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing. From the voiceless lips of the unreplying dead there comes no word: but in the night of death, hope sees a star, and listening love can hear the rustle of a wing."

His brother, with his dying breath, said: "I am better now." Of this the eloquent agnostic said:

> "Let us believe, in spite of doubts and dogmas, and tears and fears, that these dear words are true of all the countless dead."

From our point of view, we can admit all the good, cover the darkest unbelief with Heaven's love and forgiveness, believe that good will result from honest doubt, and rejoice in a judgment that will give all a share in the victory of Christ.

EXTRACTS FROM LETTERS.

God's Triumph.

You will see by this I am traveling. Last Sunday I spoke in my feeble way of the destruction of the devil and all his works, about fifty miles from here. This Sunday I am reading the tracts you sent me, before giving them away.

"God's Triumph" is wonderful. I do not think any other writing ever contained so much light, in so small a compass, on God's loving purpose in Jesus Christ, to destroy the works of the devil and save all mankind. If I were able, I would give it to all the world; but I am poor, and can earn but little, being seventy-eight years old. I inclose twenty-five cents, for which please send a copy to each of the following names. * * * S. L.

FLORIDA.

No Room for Later Curse.

I RECEIVED the bound volume of the HOPE, and am highly pleased with it. I am always glad when my little paper comes. I wish it came every week. I am glad the Lord himself was the first to preach universal blessing for mankind, and that the blessing promised includes the turning away every one from his iniquities. This salvation from sin leaves no room for a later curse or death, as it is the destruction of the sinful nature itself.

What a grand purpose! To bless all can mean no less than to remove the curse from all. Here the Lord was telling the end, the last things first. By the same Spirit, John sees that end accomplished, and states it so. How clear and strong John's statement!

I send you fifty cents for "God's Triumph," and such other tracts as you think would be good for a new reader. I want others to be benefited as well as myself. The Lord is our Helper. He provides for us all. C. T.

LLANO, TEX.

Ministry of Suffering.

IT is but just to you and your beloved patrons, that I should say I am not able to pay for the HOPE, and have no reason to hope that I ever shall be able, in this world, to remunerate you for your long-continued indulgence. I have been confined to my bed for two months with that most-torturing of troubles—"Bright's disease," and have not the means of procuring the medicines for my relief. I have suffered more than death; and death seemed to flee from me; for I even desired to die; but I still live, by the grace of God, and now I even thank him for my sufferings, as they have been a means of opening up a blessed view of my near relation to his Son. Bless God!

Bro. Adams still remembers me by sending the *S. of W.* God bless you both for your kindness to his old, worn-out servant—not "that servant," for we are all his servants.

You will, then, on account of my unprofitableness, discontinue the paper. [No!—ED.] I am seventy-three years old this month. Soon may we meet in that world where no sickness can ever come. Yours in the largest hope,

SMITHVILLE, ARK. J. COBB.

A Faithful Friend.

PLEASE pardon my neglect to inform you of my wish to discontinue the HOPE. It has been a faithful friend to me. I have enjoyed reading it so much. But I have lost my sight, and feel that I must discontinue the paper. My heart is bound up in its view of God's plan of the ages. I believe I shall have my sight ere long—in the restitution.

Inclosed find fifty cents to pay what is due.

Your Sister in the Blessed Hope,

PLYMOUTH, MASS. MRS. A. T. W.

Reserved Unto Judgment.

WE need some good, lively restitution preacher here, who would show the people that God wants a living sacrifice

now—not a dead one. I am glad you believe in active service for the Master; and that we can get good from others, if only to learn patience. We hear much about following in the footsteps of Jesus; and, in Acts x. 38, we learn that he went about doing good; and he ate with publicans and sinners. Then we need not sit still, but do like Jesus. Surely there is enough to do without "waiting till the next age."

I hope God will continue to bless you in the good work you are doing—sounding out the glad news of salvation for all. With such a passage as Rom. v. 18, it seems strange that people cannot see this truth, and sing the grand song.

Bro. Paton, have you any light on 2. Pet. ii. 4 and Jude 6, concerning the fallen angels and their judgment—*krisin?* Does it not imply hope? Perhaps you will think I ought not to go so far; but it is there, and I cannot help thinking there is hope for them.

Yours in the patient waiting, E. H.

WINNIPEG, CANADA.

[The sinning angels are put upon the same footing as Sodom—reserved unto the judgment of Christ, or of the great day—and we know there is hope for the Sodomites.—Ezek. xvi. 44-63. Judgment unto victory is God's way to a clean universe.—EDITOR.]

Cheered in Sickness.

I HAVE tried to write to you for a long time. I do not know as you can read my scribbles today. I have been sick over a year. The doctors pronounce it cancer of the stomach, and say my life is just a question of time. I have cherished the thought that I might pay you for the HOPE, and that I should see you yet in the flesh, but I guess I will have to give it up. May God bless you for sending me the paper so long. It has helped me look over the dark chasm of death into the New Jerusalem, and to hear the glorious sound: "My children shall come from the land of the enemy." Oh! glorious waking.

Now, Bro. Paton, if you feel like sending the HOPE longer, please send here. If not, it is all right. I am sorry I cannot pay for it, but it is impossible. I cannot get what is due me, or I should not die in debt. Yours in hope,

CARO, MICH. M. L. W.

[The HOPE will still be sent.—ED.]

Baptism for the Dead.

KINDLY excuse my delay in mailing subscription for the HOPE: also accept my thanks for continuing it so long in good faith of its being sent.

Would you give your readers your thought of the passage, 1. Cor. xv. 29, concerning being baptized for the dead? What does it mean?

Yours in hope of the world's salvation through our risen Head.

PARRY HARBOR, ONT. W. F. G. A.

REPLY.—First, I do not think it means to be baptized with water as a proxy or substitute for others. Not seeing God's plan to save the dead world after the exaltation of the church—the first-fruits—some have been led to such an application of the subject.

Second, I think that Christ and all his faithful members are baptized for, (in behalf of), the dead world. I do not mean merely the ordinance of water baptism, but that double process, of dying to sin and rising into the life of God, which is symbolized by water baptism. The ordinance is the shadow, and the spiritual change is the substance.—See Rom. vi. 3-11. Verse 5 shows that the process is begun, but not finished: "If we *have been* planted, * * we *shall be* raised." Of course, in the picture, the ordinance, both the planting and the raising are in the past, with all who have obeyed in the form. But Paul was looking beyond the symbol to what it symbolized—which is the overcoming, on account of which the victors are to sit with Christ in his throne.

Now, whoever can see that the overcomers in the throne—Christ and the saints—are to raise the dead world, or bless the nations, should have no difficulty in seeing that the overcoming—the real baptism—is for, or in behalf of, the dead. And, of course, if the reality is for others as well as ourselves, so is the symbol. But neither would be of any force—"for the dead,"—"if the dead rise not." The apostle's argument is to show that all the dead are to be made alive in Christ, and therefore that the baptism of believers—the reality—is to have an effect beyond themselves. The best element of the Christian's hope is, not mere personal salvation, but, that he is to become a saviour—a co-worker with Jesus Christ in blessing the world.

This ideal hope can only be seen and enjoyed in the light of the plan of the ages. The same thing, in different words, is shown in Romans xi. and xii. In xi., Paul shows that by the fall of Israel salvation came to the Gentiles.—Vs. 11-15, 30. Then he adds: "Even so have these also [Israel] now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all."—Vs. 31, 32.

In view of the truth that the salvation of Israel (and the other nations) is to result from the overcoming of the gospel church, and their consequent exaltation to the throne of Christ, it seems plain why the apostle, in xii. 1, should say: "I beseech you *therefore*, brethren, by the mercies of God [to Israel, before mentioned], that ye present your bodies a living sacrifice, etc." Their overcoming is to result in blessing to others—the dead; to be baptized (in reality) means the same as overcoming; hence the baptism of all gospel believers is in behalf of the dead, and in harmony with the largest hope. This truth is the strongest motive for obeying and following the Lord in the ordinance of baptism and all that it means.

—EDITOR.

What Shall we Do?

INCLOSED find one dollar. Please send me twenty-five copies of HOPE for June 1, and "God's Triumph" and "The Judgment" for the balance.

1. I would like for you to tell us if you think Christ's words to the rich young man—to sell all and give to the poor—applies to every one who wants to become perfect, or spiritual.

2. Do you see in Scripture that a man can labor with his hands, and so be occupied with the things of this world, to supply the wants of the natural man, and yet develop the spiritual life—the Christ within—to such an extent that he can be changed in a moment that this mortal can be swallowed up of life? Is not this serving God and mammon? Is not a man in that condition, according to Scripture, "a double-minded man," trying to serve two masters? Is a man of that kind going exactly contrary to the command of our Lord Jesus in taking thought for these things? and can we say we are followers of our Lord Jesus, and not walk as he walked, and mind the same rule?

I ask these questions because I see in the word of God a possibility of being deceived, and I do not feel that I can afford to be. I hope you will not be afraid to use Scripture in answering this, but as in your other subjects, use it freely, that we may have a "Thus saith the Lord." God bless you.

Your brother in Christ, A. P. T.
LOS ANGELES, CAL.

REPLY.—1. I do not think the words of Jesus to the young man apply alike to all His disciples. The same was not said to any other. It seems that he was commanded to make himself penniless. The Lord knew the man, and no doubt had some special place for him, where his property would be of no use, and

thus tested him. To John, he commended the care of his mother, and she was taken to his home. If John had sold all he had and given it away, he could not have furnished Mary a home. If I should sell all I have and give it away, I would have no home, office, nor power to publish a paper. I believe there are some yet in the Lord's service that need no home and no property. Let each one use consecrated reason, and ask, "Lord, what wilt *thou* have *me* to do?"

2. Yes, I see that Christians are *required* to labor. Paul said: "I commend you to God, and to his word which is able to build you up, and to give you an inheritance among the sanctified. I have coveted no man's silver or gold, or apparel. Yea, ye know that these hands [his own] have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, It is more blessed to give than to receive."—Acts xx. 32-35. See xviii. 3.

Again, "We * * labor, working with our own hands."—1. Cor. iv. 12. "Let him that stole steal no more: but rather let him labor, working with his hands * * that he may have to give to the needy."—Eph. iv. 28. See also 1. Thess. iv. 11. "If any would not work, neither should he eat."—2. Thess. iii. 10. See also verses 11, 12.

One of the exhortations of that very practical chapter, Rom. xii., is to be "Not slothful in business."—Ver. 11. Another, to "Provide things honest in the sight of all men."—Ver. 17; 2. Cor. viii. 21. If a man provide not for those dependent on him, "he hath denied the faith, and is worse than an infidel."—1. Tim. v. 8.

I think there is danger to spiritual growth, if we do *not* perform our part in the things of material life; and it seems necessary to use good judgment in the interpretation of Scripture. May the Lord give us all needed wisdom.

—EDITOR.

SIX GOOD OFFERS.

IN planning for holiday (or birthday) presents, or missionary work, remember our list of books. We now have something new—THE GOLDEN LINK in paper cover. Single copy, 50 cents. Look over the following offers, all postpaid.

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PLEASE NOTICE! Quite a number of our subscribers are back a month or two, and some even more, with their subscription. If each one will bear this in mind and see that his own is paid, it will keep the work moving.—ED.

THE GREAT REVELATION, or God's Love, Purpose and Plan, is a book of 96 pages; paper cover, 10 cents.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 17., No. 16. ALMONT, MICH., AUGUST 15., 1899. $1.00 a year.

THE SECOND DEATH.

A Letter and Reply.

SOME time has passed since I wrote to you. The HOPE still comes to me and is a welcome guest, as it brings many good and soul-cheering things in which I am interested. While I regard you as an honest exponent of what you conceive to be the revelation of our Father's will, and a fair and impartial critic of the views of others who differ with you, yet, after years of faithful investigation of the things in which you and Bro. B. differ, I have settled down to the firm conclusion that you are mistaken in regard to one of the vital issues, which is the second death.

I will give you my views on that subject in a brief way: All the race was in Adam. He was the head and representative of the race. He was on trial for immortality, and all the race in him. He was unsuccessful in his trial, and descended to a state of corruption, and he being the unit of the race, they all partook of his condition, which is death.

Christ came and assumed the same condition as one of the race; and when his mission is accomplished, he will have reversed what the first man did,—or have restored the race back to the same condition that Adam had in Eden, which was a state of incorruption, but not immortality. And after having been restored to what they lost in Adam, they will enter into trial for what Adam would have gained if he had not sinned,—which is the image of God or immortality.

You seem to ignore the middle condition, which is incorruption, represented by the middle apartment in the tabernacle. You make incorruption and immortality the same, when they certainly are not synonymous, for Paul says, in 1. Cor. xv. "This corruptible must put on incorruption." That is the condition before the fall; and from that condition, he says, "This mortal shall put on immortality." Why this, Paul, if incorruption and immortality are the same? We are being brought from the court, which represents the condition of the whole race after the fall. Under

Adam they fell, under Christ they all rise, or are restored back to Adam's condition, which was sinless and holy, but not deathless, for it would have been an idle menace for God to say to Adam, "In the day thou eatest thereof, thou shalt surely die," if he had been inherently immortal.

Please answer these questions:

1. Whose sin brought death into the world and upon all mankind?

2. When do men die for their own sins? and is that the first death, or the second?

The truth of God is all I want. Your brother, looking for incorruption, J. H. MAY.

REPLY.—I do not question the brother's statement: "The truth of God is all I want;" neither would I limit his liberty to hold such "views" of God's plan and Christ's work; but it is my humble opinion that his theory of life, death and immortality, is not wholly Scriptural. Where is the Bible proof that Adam "was on trial for immortality," and "was unsuccessful?" Where in the Bible is it taught that the mission of Christ is to reverse what Adam did? or to "restore the race back to the same condition that Adam had in Eden, but lost?" I have never read in the Bible such an idea as that the race of men, "After having been restored to what they lost in Adam, they will enter into trial for * * immortality." Did the brother refrain from giving the Bible references because the "view" he holds is not Scriptural?

I know a certain class of preachers use the Scripture that "the Son of man is come to seek and to save that which was lost," as proof that the mission of Jesus is to reverse what Adam did; or to restore to mankind just what they lost in Adam. According to this, as man did not lose immortality, it is no part of the mission of Christ to give us immortality—that is, deathlessness. But the same teachers claim that immortality and eternal life are the same; and Paul says: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. vi. 23. Jesus came, not to seek and to save lost conditions, but lost man; and saved man will have much more than Adam. He lost life by Adam, but gains eternal life and righteousness through Jesus Christ.—Rom. v. 12–21. If Christ only restores man to a *probation* for immortality, and man is then to secure immortality, and, consequently, endless life, by his own obedience, and may fail, and die a second and endless death, does it not follow that neither immortality (deathlessness) nor eternal life are God's *gift*, through Jesus Christ? What a man obtains as a reward of obedience, or of works, is not a gift.—Rom. iv. 4.

If the race of men, when made alive in Christ, are simply restored to the condition which Adam lost, what better is the second Adam life than the first Adam life? If Paul teaches anything plainly in 1. Cor. xv. it is that the two Adams are related to each other as the natural and the spiritual, the earthly and the heavenly, the corruptible and the incorruptible, the mortal and the immortal. Verses 42–49 make a clear and strong statement of the contrast between the two Adams,

and the race in them, as the Heads on opposite planes. God sows men in Adam in corruption, in dishonor, in weakness, a natural (animal) body; and makes them alive in Christ in incorruption, in glory, in power, a spiritual body. The first man, Adam, was made a living soul; the last Adam, a quickening Spirit. God's order for man, as revealed in the two Adams, is (not first the natural, and afterward the natural restored, but) first the natural, and afterward the spiritual. The first man is of earth, the second of heaven.—Rotherham. As is the earthly Adam, so are all the earthly; and as is the heavenly Adam, so are all the heavenly. "And as we have borne the image of the earthly, we shall also bear the image of the heavenly." How many? "As in Adam *all* die, even so in Christ shall *all* be made alive; every man in his own order."—Vs. 22, 23. There are different orders on both the natural and spiritual planes, but I know of no Scripture that speaks of anything but death between the dying condition of Adam and the undying condition of Christ. When raised up in Christ, man will have more that Adam ever thought of.

There is a difference between corruption and corruptible; also between incorruption and incorruptible. Incorruption means simply "not corrupt;" but incorruptible means "incapable of corruption." The Emphatic Diaglott says: "This corruptible must be clothed with incorruptibility." There is also a shade of difference between corruptible and mortal; and between incorruptible and immortal. A thing that has no life may be either corruptible or incorruptible, as a piece of wood and a piece of gold. It would not be proper to apply the term mortal to the wood, nor the word immortal to the gold. Mortal means "capable of death," and immortal means deathless, or as Jesus said, "Neither can they die any more."—Luke xx. 36. But if a living thing is made incorruptible, then it is of necessity immortal—because if it cannot be corrupted, it is deathless. It cannot die any more. As well say there are four steps in the process of man's change because Paul defined the difference by four words in 1. Cor. xv. 43, 44, as to say there are two steps because of the two words in verses 53, 54. As surely as our corruptibility and our mortality are inseparable, so surely incorruptibility and immortality will be inseparable.

To me, this subject does not appear to involve the steps toward God illustrated by the three apartments of the tabernacle. To be in the camp of Israel represented the state of the unsaved world. The work of the court, I think, represented the atoning sacrifice (the death of the enmity, represented by the beast) and the washing by the truth; the things in the second, or holy, represented the inner life of the reconciled one;—he eats the bread of life, walks in the light of truth, and worships at the golden altar. And when he passes through the veil—the flesh—he will be in the presence of God. That those who enter there must be immortal, I believe; but I hope no one thinks that Christ, or any of his saints, will lose immortality when they come out. Immortality cannot be

lost, because it *is* immortality—deathlessness.

In answer to the brother's two questions, I would say: (1) See Rom. v. 12. (2) Men die for their own sins whenever their lives are prematurely cut off as a personal penalty, as at the flood, the destruction of Sodom, and Jerusalem, or whenever the broken law of Moses brought death upon the transgressors. According to the light of the gospel, we know that all death is limited to the natural man; there is no death to those made alive in Christ.—Luke xx. 36.

I say again that the second death of Revelation is not a literal or physical death, but the death or destruction of "death and hell,"—man's low conditions.—Rev. xx. 14. And the only way to save those who have not a part in the *first* resurrection, is to destroy their low conditions, by casting them into God's lake of fire.

The only way for anybody to be saved is by "blood and fire." This is the motto of the "Salvation Army;" but it means much more than many of them think. In the typical atonement, the blood (life) of the beast—type of the lower nature—was shed, and its body was destroyed by fire. In the antitype, the animal nature—the enmity—must be killed, and then "the body of sin" destroyed (Rom. vi. 6) by God's fiery discipline. There is a kinship between the dying to sin on the part of the Christian now, by which he will secure a part in the first resurrection, and the second death of all the rest, by which they will have a part in the later resurrection.

In this light we see that the two deaths, first and second, are of the same kind, both being death to sin—the first being the death to sin of the church, by their voluntary choice, and the second being the death to sin of the world in God's lake of fire. The brother's words probably meant more than he thought, when he spoke of the second death as a "vital [living] issue." It is not the destruction of the man, but of man's low conditions, sin and its results. Only by the complete removal of all these, can there ever be the clean universe which John foresaw. If even one sinner should not become loyal, there would always be suffering; and if even one remained dead, death—the last enemy—would never be destroyed. But there shall be neither sin, pain, nor death when Christ's work is complete. The former things will have passed away. And to this end the gates of the New Jerusalem will always be open for those outside, and "Whosoever will" may come, and wash, and enter in.—EDITOR.

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NEED OF THE NEW BIRTH.

I SAW in the *St. Louis Chronicle*, under date of Feb. 11, last, that R. G. Ingersoll delivered a lecture on the Devil. Only a brief statement of the lecture was given. He also spoke of what Christianity would be to all, if it were true. This he clothed with such deep, comprehensive language, that I believe it will stand through all time as the deepest and clearest statement ever coming from an infidel.

"What ecstasy," he exclaims, "it would be to know that God exists; that he is our Father; and that he loves and cares for the children of men; to know that all the paths that human beings travel lead to the gates of stainless peace. How the heart would thrill to know that Christ had conquered death; that the tomb became the door that opens on eternal life. To know this would change all sorrow into gladness. To know this would be all the heart could bear. Beyond this joy cannot go."

But he closed with the solemn regret that to him there was more untruth than truth in the Bible, and that he could not believe. This last statement accords with 1. Cor. ii. 14, that the natural man cannot receive spiritual things. Also it agrees with John xii. 39, and the next verse tells why they could not believe.

What will our Christian teachers say to his saying he could not believe? No doubt they will say, "He could believe, if he would try." Can the blind see by trying? No; those see that have eyes to see.—John viii. 43. These could not hear. What hindered these teachers of Israel, and all other natural beings, from seeing, hearing and believing? Why do not natural beings know and love God? Because they cannot. John viii. 19: "Ye neither know me, nor my Father." It is impossible for man to believe in a being that he does not know.

How does God reveal himself to man? So that he knows Him. 1. John iv. 6: "Everyone that loveth is born [begotten] of God, and knoweth God." This teaches that no man can love and know God, without being born of God." What is eternal life? John xvii. 3: "This is life eternal, to know thee the only true God, and Jesus Christ, whom thou hast sent."

Can man find God by the powers of his mind? No, never. Saul of Tarsus, and these teachers of Israel, had as much intellectual belief in God as it is possible for natural men to have; but such belief is unbelief. Paul testifies, after he was born [begotten] again, that what he did in his natural state, he did "ignorantly in unbelief." So Scriptural belief is not of the natural mind, but of the inner, new man,—in the spirit or conscious new being, after the old things have past away, and all things are new.

No one can believe what he pleases, any more than he can do what he pleases. None of the creatures that God has made below man can raise themselves out of the state in which he made them, and take man's place, and think as man thinks, or do as man does. Even so man is fixed in his natural state, and cannot raise himself up into the spiritual state. Therefore the necessity of the recreation of man

in Christ, by the incorruptible seed. And in this new creation, man is started as a babe in Christ, which is to culminate in a perfect spiritual being, through growth in this life, and death and resurrection.

G. D. DUNCAN.

NOTES ON SUNDAY-SCHOOL LESSONS.

The River of Salvation.—Ezek. xlvii. 1-12.

(Lesson for Aug. 20.)

GOLDEN TEXT.—Whosoever will, let him take the water of life freely.—Rev. xxii. 17.

SUGGESTED DAILY READINGS.—M. Ezek. xlvii. 1-12; Tu. Isa. xxxv; W. 2. Kings iii. 9-20; Th. Zech. xiv. 4-11; F. Ps. lxv; S. Rev. xxi. 1-7; S. Rev. xxii. 1-7.

INTRODUCTION. — The vision contained in chapters xl.-xlviii. is commonly, and perhaps properly, regarded as one of the most obscure in the Bible. It is not fully agreed what city and temple were intended; or whether it had reference to former, near future, or far future times; or whether it is to be understood literally or figuratively. Some regard the picture as a description of Solomon's temple; others, regard it as a model of the second temple, built after the return from Babylon; but some things in the vision indicate that something superior to either the first or second temple was intended.

It appears evident on reading these chapters, especially xl-xlvi., that much of it was for the times of restoration from Babylon — their offerings, their sabbaths, and their new moons, according to the law. But it is clear that there is a blending of the things of the primary restoration, with the things of the greater and final restoration of Israel. Chapters xxxviii. and xxxix. forcibly carry the mind forward to the great conflict and victory for Israel in the dawn of the millennium. No such thing has ever occurred in the past; and it is important to know what is in the past, to prevent false expectations concerning the future.

It seems natural enough that Israel, restored in unbelief, would begin their forms of worship after the Mosaic model; but afterward, when converted to Christ, they would as naturally drop whatever was fulfilled in Christ. And it seems safe to say that the Lord would not *command* the restoration of ceremonial offerings, except for the restoration from Babylon.

The division of the land, spoken of in xlv. 1-8 and xlviii., differs from what took place in the days of Joshua; and nothing like it seems to have occurred at the return from Babylon. It may therefore be expected in the future arrangement. To some, however, there will be the suggestion of figurative language, to foreshadow spiritual things.

I. THE TEMPLE AND RIVER AND TREES.—Vs. 1-12. This temple appears to be the symbol of God's permanent presence in the land and of his established worship. "The glory of the Lord filled the house."—xliii. 5. "And his voice was like a noise of many waters: and the earth shined with his glory."—Ver. 2. And "the place of my throne, and of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile."—Ver. 7.

There is a similarity between this scene and the New Jerusalem scene in Revelation. This suggests a correspondence between earthly Israel restored, and the gospel church glorified. They will act harmoniously—the heavenly being like Elijah to control, and the earthly like Elisha to do the work in the earth. Both cities have three gates on each of four sides, so that from all directions men may enter. They are like a twelve-gated gospel for the nations in the ages to come, after the exaltation of the Church and the restoration of Israel.

The river proceeds from the temple.

The natural fact on which this idea rests, is that a small stream issued from a fountain connected with the temple hill, and made its way toward the sea. If there is to be such a stream, as here described, flowing from the holy of holies in an earthly temple, it must be a symbol of the outflowing stream of truth and mercy, from the throne of God and the Lamb in the New Jerusalem. The water of life is represented now as a "well of water" in the believer (John iv. 14), but in future times it is to be like a river. And it deepens and widens as it flows. It is first ankle-deep; next, to the knees; then, to the loins; and, finally, it is a river too deep to ford, "waters to swim in, a river that could not be passed over." And wherever it flows the result is healing; and the desert shall rejoice and blossom as the rose.

What a grand picture of the ever-increasing and all-prevailing power of the truth, by which men are to be enlightened, washed, saved! It seems useless to put this fulfillment in the past, or to make the present gospel light this flowing river. It is clearly located after the restoration of Israel no more to wander; and after the marriage of the Lamb. Only then can the words properly apply: "The Spirit and the *bride* say, Come;" and "Whosoever will, let him take the water of life freely,"—freely, without money; freely, without limit. Then the limit of gospel election will be past; and the obstacles will be so removed, that "the way-faring men, though fools, *shall not* err therein."—Isa. xxxv. The New Jerusalem scene is after the fall of mystic Babylon. Then God's people will all be one, and the world shall believe. John xvii. 21.

Here, as in Revelation, is seen the tree of life on either side of the river. It is not merely one tree—but "very many trees" of the same kind. It is not only for food, but also for medicine. Verse 12 seems very similar to the description in Revelation xxii. 2. The life supply and the healing supply will never be exhausted, as long as they are needed. And not the saved, but the unsaved, those outside the city, need healing. For them the gates stand ever open, and the angels (or messengers, or missionaries) are the twelve tribes of Israel.—Rev. xxi. 12.

These future opportunities for mankind, when seen in the true light, only emphasize the importance of the present salvation. Through the glorified church, the glory of the Lord shall be revealed, and all flesh shall see it together.—Isa. xl. 5.

Returning from Captivity.—Ezra i. 1-11.

(Lesson for Aug. 27.)

GOLDEN TEXT.—The Lord hath done great things for us, whereof we are glad.—Psa. cxxvi. 3.

SUGGESTED DAILY READINGS.—M. Ezra i; Tu. Ezra ii. 1, 64-70; W. Jer. xxix. 10-14; Th. Isa. xliv. 21-28; F. Isa. lxi; S. Isa. li. 9-16; S. Psa. cvii. 1-15.

INTRODUCTION.—It will be found interesting to read, in connection with this lesson, the last chapter of 2. Chronicles, Jeremiah xxv. 11, 12, Isaiah xliv. 26-xlv. 5, and such Psalms of the Captivity as cxxvi., and cxxxvii. Let it be observed in some of these Scriptures that, not so much the Captivity, as the Desolation of Jerusalem and the land of Israel, was to be seventy years. The Captivity began sooner, and in a measure lasted later, than the seventy years. But Jerusalem was at last utterly destroyed, and the sacred vessels carried to Babylon, and the last of the captives made servants to its king, until the reign of Cyrus: "To fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfill three score and ten years."—2. Chron. xxxvi. 21.

Ezra was a Jewish scribe, and an active worker in the restoration. According to Jewish tradition, he was the col-

(*Continued on page 249.*)

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☞ The Editor does not hold himself responsible for every statement of his correspondents. He expects his readers to exercise their own power of judgment.

CONTENTS.

THE SECOND DEATH 241
NEED OF THE NEW BIRTH 245
NOTES ON SUNDAY-SCHOOL LESSONS
The River of Salvation, (Aug. 20) 246
Returning from Captivity, (Aug. 27) 247
EDITORIAL ITEMS 248
EDITOR'S APPOINTMENTS 248
CREATION 250
EXTRACTS FROM LETTERS,
God's Never-Ending Love 253
The Ten Tribes 253
SIX GOOD OFFERS 256
THE DAY OF CHRIST, (Poetry) 256
THE ATONEMENT 256

EDITOR'S APPOINTMENTS.

Aug. 11, Brown City, Mich., 7:30 p. m. at the home of Andrew Brown.

Aug. 12, and 13, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

Aug. 20, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

Aug. 27, Detroit, Mich., at Central Christian church, 10:30 a. m. and 7:30 p. m.

Sept. 3, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Those in the several localities seeing this, please tell others.—EDITOR.

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(*Continued from page 247.*)

lector of the books of the Hebrew Scriptures, the author of 2. Chronicles, Ezra and Nehemiah, and the originator of synagogue worship. In the early Jewish canon, Ezra and Nehemiah were one book, and are a continuation of the Chronicles. As the last-named book ends, Ezra begins.

As the captivity was brought on by sin, it was designed to teach certain important lessons. 1. Idolatry lost its charm. To that form of sin the restored nation never returned. 2. By their deprivation, they learned the value of the religious privileges formerly neglected. 3. It led to renewed study of the Scriptures. 4. The exile brought together the representatives of the divided kingdom, and made of Israel and Judah one nation.

There was a double sifting: (1) by Nebuchadnezzar. He took the best element of the nation. It would have been dangerous to his plans to leave them behind. They made the best seed for God's replanting in due time. (2) Cyrus sifted them by calling for volunteers, who would naturally be the most zealous and vigorous ones.

I. THE RETURN FORETOLD.—Ver. 1. Not only the fact was foretold that they should return,—which from a human point of view seemed improbable,—but Cyrus (Heb. Koresh) was named as their deliverer, and the time was fixed. See Jer. xxv. 11, 12; Isa. xliv. 26-xlv. 5. (No doubt Cyrus was a type of Christ—the Deliverer in the greatest and final restoration.) It was all a fulfillment of "the word of the Lord." Cyrus was not the Lord, but an instrument foreseen and forenamed by the Lord, whom Cyrus did not even know. The Lord who inspired the prophecy directed its fulfillment, and on time.

II. THE DECREE OF CYRUS.—Vs. 1-4. The desolation of Jerusalem reached to "the reign of the kingdom of Persia." 2. Chron. xxxvi. 20. This would reach to the beginning of "the first year of Cyrus," and in that year, to fulfill His own word by Jeremiah, "the Lord stirred up the spirit of Cyrus" to make a proclamation to the captives, and also to put it in writing. He first recognized and declared the fact that "the Lord God of heaven" had given him the position of king over all the known world. Second, he declared that God had given him a charge to build Him a house (the temple) at Jerusalem. Third, he called for volunteers to go up and do the work. Fourth, he required that those who remained in Babylon should help, and have help from their heathen neighbors, with silver, gold and goods, to carry forward the work.

How did the Lord stir up the spirit of Cyrus? Perhaps directly by His Spirit—as by the influence of mind upon mind. But no doubt Daniel had something to do with this matter as God's agent. Daniel knew that the government was to pass from Babylon to Persia.—Dan. ii. and vii. He also understood the prophecies of Isaiah and Jeremiah; and no doubt he did all he could to impress the mind of Cyrus with God's purpose concerning him and His people Israel.

III. PREPARATIONS FOR THE RETURN.—Vs. 5-11. The decree of Cyrus made a great stir among the people, but the three tribes—Judah, Benjamin, and the Levites—were the leaders in the movement. The enthusiam took hold even on their heathen neighbors, who gave them much material aid. The number who went up were about 50,000; and they had 435 camels, 736 horses, and 6,965 beasts of burden. And the chief of the fathers made large contributions toward building the house of the Lord.—Ezra ii. 64-70.

Cyrus brought out the sacred vessels, which Nebuchadnezzar had taken from Jerusalem, and had put in the house of his gods. How little he must have thought that he was preserving them

for the restoration! Mithredath (dedicated to Mithra, the sun-god) was the treasurer. By Cyrus' order he gave the sacred vessels over to Sheshbazzar —the Persian name of Zerubbabel.—Compare Ezra iii. 8 and v. 16. Their number in all was 5400.

The event of the going back from Babylon to Jerusalem—their home land, the land which God had given them—must have been an extremely joyous occasion. They could not sing in a strange land, by the rivers of Babylon.—Psa. cxxxvii. But when they went forth free, they were filled with laughter and song.—Psa. cxxvi; Isa. xlviii. 20. All the restorations—of individuals, of Israel, of the Church, and of the World—are causes of great joy. God rules in the affairs of men and nations.

CREATION.

SOME HOPE readers will doubtless be glad to hear and weigh a little of what can be said about future fulfillments concerning creation, especially in Genesis i. 27. To single out a few surroundings of this famous text concerning man in the image of God, we quote first: "In the beginning God created the heavens and the earth." Several thousand years later, Isaiah said that only the heavens and the earth to be created after his time would remain before God.—Isa. lxvi. 22. Paul, Peter and John all agree that past creations, which include the world that was and the one that now is,—all former things,—must give place to the world to come, or the new heavens and the earth.—Heb. xii. 27; 2. Pet. iii; Rev. xxi. 4. Unless Genesis reveals more than "natural types," it follows that the heavens and earth of Genesis i. 1 does not include the new heavens and earth as yet not made, and God in Genesis reveals only the fashion of this world which passeth away.

In Genesis i. 1, Moses meant to say that God would create the true heavens and earth, and also meant to say that God would create man in his own image. Both statements were to be fulfilled in the future. Isaiah knew this when speaking of the new heavens and earth which God is yet to create. He mentions creating Jerusalem a rejoicing and her people a joy.—Isa. lxv. 17-19. Even the Elohim, or Mighty Ones, who do the creating, were not yet prepared in Isaiah's day, nor yet in John's day; still both got the fact from Moses where he wrote: "Let us make man in our image, after our likeness," and "God [the Elohim] created, etc." This term is used over 3000 times, referring to man as the creator, and not to spirit beings as some think. God has always used the brain, heart and passion of mankind in his work; but until the kingdom of heaven (the new heavens and earth) approached in Christ's day, not one person had been created in the image of God. Jesus Christ was the first one so created; and those who trace how and why Christ was raised spiritual and glorified, will see that creating in God's image is the equivalent of regeneration.

Again, Paul shows that the dominion of the earth, promised in Genesis i. 26, was not yet realized in his day.—Heb. ii. 8, 9. As to the words, "male and female created he them," see the words Adam used when the first female was brought to him.—Gen. ii. 23. This my wife) is bone of my bone, etc.

In Ephesians v. 30-33, Paul quotes this language and applies it to Christ and his wife,—the church—the mother power which will create all mankind in God's image in due time. Only this future Eve is the mother of all living.—Gen. iii. 20. This is God's way of creating man male and female.

To explain Genesis i. 29-31, it is needful to mention the garden of Genesis ii. 8. The two preceding verses show that Genesis i. 27 had no reference to Adam, for there was not yet a man to till the ground, and so God formed a man (vs. 6, 7) and planted a garden in Eden, and there put the man he had formed. Thousands of Bible students, blinded by the quack theory of Adam's perfection and glory as a natural man, read that God planted an Eden, and that Eden was lost, etc.

The word says the garden was not Eden, nor ever became Eden, but was in Eden. When man had proved his always carnal nature by an open sin, he was cast out of the garden (natural man condition) into Eden, or the discipline of evil, which ends (through overcoming evil) in divine sonship. About all admit that Eden (the earth) is the training-place for sons of God—for heaven. Now Adam while in the garden must have all wants supplied, and then he can be put under law and disobey, and no blame attach to his beneficent Creator. The natural man having all that nature required, yet proved he was not subject to God's law under the most favorable circumstances. In the garden mere natural life is sustained by meat appropriate; in Eden or the earth cursed for man's sake, or advantage, meat for those who are to be spiritual—sons of God—is provided. It is only in that the garden led to Eden, and that Eden leads to heaven, that the "very good" is promised. This is said of Gen. i. 27, the man yet to be created, and not of Gen. ii. 7, the carnal man there formed. The doctrine of Adam's perfection, or of a perfect human nature for anyone at any time, is doomed, and only human pride in a supposed glorious ancestor, built up and sustains the false dogma. J. B. ADAMSON.

REMARKS.—Bro. A. seems to have written in reply to my remarks on his article in last HOPE. I endorsed his main position [I like to agree with a man when I can.] and said I had no objection "if any man can see more than natural types in the book of Genesis." I agree now to the statement that the *new* heavens and earth, spoken of by Isaiah, Peter, Paul and John, are future; but what proof has the brother given, or even tried to give, that Genesis i. 1 refers to the future or new creation? How does he know that Moses *meant* to say that God *would* at some future time create the heavens and the earth and man? If this is not a record of the creation of the physical heavens and earth (the basis of all future operations) where shall we find such a record? What evidence is given that the Elohim, who are called God and are said to have done the creating in the beginning, were not prepared even in John's day? Who, then, did create the old heavens and earth? It is a bold statement, requiring strong proof, that the Elohim is used over 3000 times and refers to *man* as the

creator. How does he know that Isaiah and John learned about the new heavens and earth from Moses? Peter says the holy men of old spake as they were moved by the Holy Spirit. I do not doubt that the natural was a type of the spiritual; but it is the New Testament that shows this.

I agree that Christ Jesus was the firstborn into the perfect, the spiritual condition, and that the process of attainment thereto is regeneration. That perfect condition is called "the image of God's Son," "Who is the image of the invisible God."—Rom. viii. 29; Col. i. 12. As "the image of the heavenly," it is contrasted with "the image of the earthly."—1. Cor. xv. 49. The brother has assumed, in common with many, that the image of God (the Elohim), of Genesis i. 26, 27, is the same as "the image of the invisible God," the infinite Spirit, the Father of our Lord Jesus Christ. In this I think he errs. The Elohim were often seen in the early times, but John says: "No man hath seen the Father at any time," (John i. 18), and Paul calls Him "the King eternal, immortal, invisible," "Whom no man hath seen, nor can see."—1. Tim. i. 17; vi. 16. Much that the brother says does not touch me, and it may be that he intended to strike someone else over my shoulder. At any rate, I think it would be more becoming for a man, himself liable to be mistaken, not to speak of others, equally honest, as being controlled by "human pride," and as holding a "quack theory." "All ye are brethren."

I agree that the "dominion," of Genesis i. 26, was not realized in the apostles' day. The necessary conditions had not been fulfilled. The earth was to be subdued first. I do not object to the far-reaching application of Genesis i. 26. What seems a private and unscriptural interpretation, is that the fulfillment did not begin at once in the creation of the natural man. I think the "male and female" idea in the next verse, with all it involves, shows that it included the natural. This point the brother evades by referring us to Adam and Eve in the next chapter. The identity of the creation of the man and woman in both chapters is the very point he seems to deny. I believe the first chapter gives a brief statement of man's creation, and the second gives the details—really showing "God's way of creating man male and female." I, too, believe that Adam as husband and father, and Eve as wife and mother, foreshadowed Christ and his wife—the church,—but it was first realized on the earthly plane.

In view of the claim that the Elohim were not prepared to create until the time of the new creation, let the fact be considered that the Elohim are the workers in the second chapter as well as the first.

The garden was planted "eastward in Eden." What Bro. A. has said about the garden being the "natural man condition," and Eden being "the discipline of evil," will stand or fall on its own merits. The question keeps coming up, How and where did he get such ideas?

While I think some subjects are of greater practical importance than others, I do not object to any study of God's revealed plan. The HOPE aspires to be a Bible student and exponent, but cares not to publish any man's mere unsupported ideas.

—EDITOR.

EXTRACTS FROM LETTERS.

God's Never-Ending Love.

ENCLOSED find one dollar for the HOPE. Pardon me for being so late. I have dropped the —— —— after taking it fifteen years. As long as I can pay for any, it will be THE WORLD'S HOPE. I am glad our Heavenly Father elected or selected a company to search into and reveal the great plan of his never-ending love for his children,—for we are all his offspring, although some of us are very wayward children. Even an earthly parent has more sympathy, and I might say, love, for the wayward, wandering child than for the dutiful, obedient one, for indeed he needs it. My poor, weak brain never would have seen even the plan, much less the revealed facts in the plan. However, I think it not impossible that they may be mistaken in saying that this, or that, is a type of something in God's plan. When we talk of the Vine and the branches, the Head and the body, how very plain the meaning seems. The members nearest to the Head are most vital, while the more remote limbs are also members of the body, serve the body, are servants in the body, and are one with the Head. That is a blessed thought, that however remote, we belong to the Head.

I am still hoping to be one of the company that will make up the New Jerusalem. I love these grand truths, and am always ready to receive and proclaim them in my weak way whenever opportunity presents itself. I have two of the "Golden Links" in circulation. Many will read a beautiful story, when they will not read more solid, deep works. The depth of God's love for erring mortals is so sweetly portrayed in that story, it seems that no one could read it without embracing its grand truths on different subjects.

BROCKPORT, N. Y. J. W.

The Ten Tribes.

IT is with great pleasure that I read the HOPE, and study the blessed truths contained therein.

Will you kindly say in the HOPE where you think the ten (lost) tribes of Israel are; and if you think they will unite with the Jews in the last days?

I think the Bible plainly teaches us that they will; for "The house of Judah shall walk with the house of Israel."—Jer. iii. 18. "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head."—Hosea i. 11. At that time they shall call Jerusalem the throne of the Lord; and *all the nations* shall be gathered unto it."—Jer. iii. 17.

From these Scriptures it looks as if lost Israel shall be found. But when will they be found? "Afterward shall the children of Israel return, and seek the Lord their God, and David their King [Christ]; and shall fear the Lord and his goodness in the latter days."—Hosea iii. 5. It is, then, in "the latter days," "an appointed time," "the time of the end." It will be after war and strife are over, and peace is established on earth. In speaking of the condition of peace, Isaiah says:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; * * and a little child shall lead them. * * They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. xi. 6-9.

He then continues by saying: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, * * * and shall assemble the outcasts of Israel, and gather together the dispersed of Judah

from the four corners of the earth."—Vs. 10-12. The next verse tells us that their envy and hatred are all over. Blessed restitution!

"For, lo, the days come, saith the Lord; that I will bring again the captivity of my people Israel and Judah. * * * They shall serve the Lord their God, and David [Christ] their King. * * Fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar."—Jer. xxx. 3-10. The thirty-first chapter speaks of the restoration of Judah and Israel, and of the new covenant made with them.

But who are the ten tribes? I do not know but that God will reveal it unto us in his own good time. The tribe of Joseph will be the greatest of the tribes. Ephraim, the younger son of Joseph, will become a multitude of nations. Jacob, on his deathbed, pronounced great blessings on this tribe (Joseph).—Gen. xlix. 22-26. Moses, when about to die, speaks of the tribe of Joseph, and says he will push the people together to the ends of the earth.

These predictions are not what would befall the individuals representing the tribes, but what would befall the tribes in the last days. Thus, in the last days, Ephraim becomes a multitude of nations, and pushes the people together to the ends of the earth.

I conclude by quoting the last two verses of the prophecy of Hosea: "Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein." GEORGE M. DILS.

REMARKS.—The brother has not said who he thinks are the ten lost tribes, but he has a definite opinion that they will be found and restored, "in the latter days." He surely has not failed to know something of the theory of many—that the Anglo-Saxons are the ten lost tribes of Israel, and that the gospel has been for "the lost sheep of the house of Israel" scattered among the Gentiles, and not for the Gentiles themselves.

I must say that the theory is not satisfactory to me. I have not had as much interest in the study of this subject, as of some others. What appears to some good evidence, has not been satisfactory to me. The first premise is not clear—that is, I do not see Bible evidence that the ten tribes were lost as is claimed. It is evident that some of them were carried into Babylon as captives, before Judah and Benjamin were taken. Some were left and mixed with the nations brought in to possess their land. Were not the Samaritans, who worshiped at the mountain near to Jacob's well, (John iv. 20, 21) the result of this mixture?

I find evidence, in the books of Ezra and Nehemiah, that more than two tribes—Judah and Benjamin—had part in the return from Babylon and the rebuilding of Jerusalem. The priests were of the tribe of Levi—one of the ten tribes supposed to have been lost. Ezra i. 5 names three tribes as leaders in the movement. And "all Israel [dwelt] in their cities."—Ez. ii. 70. They are not called Judah then, but "the children of Israel."—iii. 1. When the house of the Lord was finished, "the children of Israel * * offered at the dedication * * for a sin offering for all Israel, twelve he-goats, according to the number of the tribes of Israel."—vi. 16, 17. "And the children of Israel" did eat the passover.—Vs. 19-22. Ezra prepared himself "to teach in Israel."—vii. 10. And "the children of those that had been carried away * *

offered * * twelve bullocks for all Israel, * * twelve he-goats for a sin-offering."—viii. 35.

Nehemiah prayed "for the children of Israel," and confessed their sins.—Neh. i. 6. "The men of the people of Israel" were included in the return.—vii. 7. "And all Israel dwelt in their cities."—Ver. 73. "The children of Israel were assembled with fasting * * and worshiped the Lord their God."—ix. 1-3. "And all Israel" gave the singers their portion.—xii. 47. Certain ones brought "more wrath upon Israel by profaning the sabbath."—xiii. 18.

It appears evident that all the twelve tribes were recognized as present in the restoration, and that the distinction of "Israel" and "Judah," which obtained after the rebellion in the days of Rehoboam until the captivity, was ignored. That some of *all* the tribes were scattered, and ceased to be identified with the nation, is doubtless true; but those in the restoration appear to have been recognized as the nation—"all Israel."

At the birth of Jesus, two more of the tribes are named as sharing the light.—Matt. iv. 13-16. Jesus came to that nation; and in his way of reckoning, *all* were lost. During his earthly ministry, he limited the work of his apostles, saying: "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." Matt. x. 5, 6. Afterward he said: "I am not sent but to the lost sheep of the house of Israel."—xv. 24. Neither of these passages refer to the work of the gospel age, in which the commission is: "Go ye into all the world, and preach the gospel to every creature;" and "unto the Gentiles also God granted repentance unto life."—Mark xvi. 15; Acts xi. 1-18.

Of course, these facts, about the salvation of the Gentiles, do not touch anything that Bro. D. has said; but they do antagonize the common Anglo-Israel theory. How anyone can read the Acts of the Apostles, and see how Paul and others preached to the Jews first, and also to the Gentiles, and still claim that the gospel is only for Israel lost among the Gentiles, is a puzzle. Paul declared "the conversion of the Gentiles."—Acts xv. 3. Peter explained how he was chosen to preach to the Gentiles, that they "should hear the word of the gospel, and believe."—Ver. 7. "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it."—Acts xxviii. 28.

I confess to a difficulty in reading the prophecies of Jeremiah, Ezekiel, and Hosea, and others. It is difficult for me to separate what refers to the recovery from Babylon and to the final gathering from among all nations,—as they seem blended. In looking over the quotations of Bro. D., and other passages like them, it appears that the prophets had in mind especially (if not wholly) the captivity then present, and the return therefrom; but the spirit of prophecy put more in their mouths than was realized in that recovery,—that captivity and restoration being used as a type of all captivities and restorations, individual and national.

An example of what I have in mind, may be seen in Isaiah xiii. It is called "The burden of Babylon."—Ver. 1. Much of the chapter,—concerning the day of the Lord, the shaking of the heavens, and the punishment of the world,—viewed in the light of the New Testament, was not fulfilled at the primary fall of Babylon and restoration of Jerusalem; but from verse 14 to 22, it as clearly goes back to the type. "Behold, I will stir up the Medes against them," and the terribleness of old-time warfare, surely are not in the future.

I believe that whatever has not been fulfilled in the primary or typical restoration, will be fulfilled in the final restoration. At present, I think the healing

of the breach between the ten tribes and the two tribes was secured at the return from the ancient captivity. And I think that the fall and restoration of Israel, spoken of by Paul in Romans xi., finds its fulfillment in the history of what we familiarly call the Jewish nation. With this view, the Anglo-Saxons are Gentiles, to whom the gospel came as a result of the fall of Israel.—Rom. xi. 11, 30. And all who constitute the gospel church, being one in Christ, in whom there is neither Jew nor Gentile, will have a position far higher than Israel according to the flesh. I expect to see the Anglo-Saxons united in the work of helping to restore Israel.—ED.

SIX GOOD OFFERS.

IN planning for holiday (or birthday) presents, or missionary work, remember our list of books. We now have something new—THE GOLDEN LINK in paper cover. Single copy, 50 cents. Look over the following offers, all postpaid.

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THE DAY OF CHRIST.

"IT comes, it comes, we now behold
The dawn of time by seers foretold,
The glorious Gospel day;
Soon, soon its noontide blaze we'll see,
When death and sin and fear shall flee,
And darkness melt away.

"Then God the covering shall remove—
The veil that now conceals His love,
And all shall see his face;
All kindreds, tribes and tongues shall own
Salvation is from God alone,
The gift of sovereign grace.

"Apostles, prophets, there we see,
A glorious white-robed company,
Their toils and sufferings o'er;
They try to tell the depth and height
And length of goodness infinite,
And all its breadth explore.

"Hark, hark, we hear the rapturous song
Of the redeemed, a countless throng;
Worthy the Lamb they sing,
Who died, our sinful race to save;
Where is thy boasted victory, Grave?
Oh, Death, where is thy sting?

"The Lord will then His table spread,
And all mankind, with Christ, their Head,
Shall to that feast sit down;
The ocean of its pardoning grace
Shall all their sins and griefs efface,
And their remembrance drown.

"Oh, blissful time! oh, glorious day!
When all beneath love's boundless sway
O'erwhelmed with bliss shall fall;
Shall with united souls accord
That Christ in God is sovereign Lord,
And God is all in all."

—*Selected by J. A. Atkinson.*

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 17., No. 17. ALMONT, MICH., SEPTEMBER 1, 1899. $1.00 a year.

THE BAPTIST CHURCH.

WHEN the nation of Israel were leaving Egypt and starting for Canaan, they were all under the cloud as they passed through the sea, and thus were all baptized unto Moses in the cloud and in the sea.—1. Cor. x. 1, 2. This was one of the things that happened unto them for ensamples, or types, for our instruction.—Ver. 11, margin. The special point is that they were all baptized at once—as a nation, not as individuals. The nation was dealt with as an individual, and is spoken of as such: "When Israel was a child, then I loved him, and called my son out of Egypt."—Hosea xi. 1. The baptism unto Moses was never repeated upon individuals coming in later. All who were born or proselyted came thus into the baptized nation.

Was not that nation a type of the gospel church, which is also represented as a person—the body of Christ, or a chaste virgin espoused to Him? As the husband is the head of the wife, so is Christ the head of the church.—Eph. v. 23. The figure of the individual is much used in the New Testament to represent the church, even as in the Old Testament it is used to represent the nation of Israel. The new is represented by the old and supersedes it—the kingdom being taken from them, and given to a nation bringing forth the fruits thereof.—Matt. xxi. 43.

As the nation of Israel was a baptized nation, is not the church of Christ also a baptized church?—and was it not baptized all at once, unto Christ, even as Israel all at once was baptized unto Moses? Of what was the baptism unto Moses in the cloud and in the sea a type? Was it a type of water baptism, which is itself a type? or was it a type of the baptism of the Holy Spirit, which came on the day of Pentecost? Apparently, it was the latter. In the type, the young Israel was leaving the slavery of Egypt, and being inducted into the Mosaic economy; and in the antitype, the young church was leaving the bondage of the law, and being inducted into the freedom of the sons of God. The risen Jesus had said unto them:

"Ye shall be baptized with the Holy Spirit not many days hence."—Acts i. 5. The apostles and about a hundred and twenty disciples, men and women, (Vs. 12-15), constituted the young church about to be baptized. Was not that baptism the act of espousal—as of Rebekah to Isaac, when Eliezer met her at the well?—Gen. xxiv. 15-22. The ear-ring and the bracelet (or ornament for the forehead) which she then received, were the earnest of her future inheritance. So the Spirit is the earnest of our inheritance.—Eph. i. 13, 14. The espousal of the virgin never needed to be repeated. Did the espousal of the church (called a virgin, 2. Cor. xi. 2) need to be repeated? Has the baptism of the Holy Spirit ever been repeated since Pentecost? If so, the apparent exception is when the Holy Spirit was poured upon the Gentiles at the conversion of Cornelius and his household. It seemed to be necessary that they should be treated as the first Jewish converts, (Acts xi. 15), in order to make the complete Christian church.

My object here is not to belittle the importance of having the Holy Spirit now, (for "If any man have not the Spirit of Christ, he is none of his."—Rom. viii. 9), but to raise the question whether any, after the church was fully established by the bringing in of the Gentiles, were ever said to be *baptized* with the Holy Spirit? It is not questioned that they received the Holy Spirit, and became sharers of its many blessings and gifts, divided severally according to God's own will—1. Cor. xii. 4-11. But why were they not said to be baptized with it? Why were they not taught to pray for such a baptism? There must be some reason for this. Is it not because when they received Christ, they thus came into the baptized church, and were therefore made sharers of what belongs to the church as a whole, and which no one but our Lord himself ever has had individually? Only our Lord Jesus has all the powers of the Spirit. It was given to him without measure.—John iii. 34. To the members of his body, the church,—whether apostles, teachers, pastors or others,—the powers of the Spirit are divided, according to God's will, for necessary use.

Some of the gifts are for special occasions and purposes, often called miraculous gifts; but wisdom, knowledge and faith are among the manifestations of the Spirit, as well as miracles and speaking with tongues.—See 1. Cor. xii. 8-11. No one except Christ can be shown to have had *all* power. There are diversities of gifts and manifestations, all by the same Spirit. It would relieve some of misapprehension and confusion of thought and action, could they see that *all* the gifts of the Spirit, controlled by the Head, are for the whole body, and not for any one in particular.

"But should not all the gifts be in the church on earth today?" is a question often asked. That depends on the Lord's wisdom and design, and not upon our wish. Evidently some of the gifts—for instance the power to speak with tongues—were specially needed at the first. And if any ever could speak with tongues, or perform any other miracle, that gift is in the

body. All the gifts *are* in the body that ever *were* in the body. The church is one body, or one house, or one woman—whichever figure be used—all the way down. The same woman that was espoused at Pentecost will be married to Christ at his coming. No one dies out of the church, by falling asleep in Christ. Nothing can separate us from our Lord, nor from others in the body. All the apostles that the Lord ever appointed are still, and always will be, in the one true church of Christ. That church has never been, and never can be, disorganized.—Matt. xvi. 18. It will therefore never need to be reorganized. This is an important truth, overlooking which has led many into confusion. All the ideas of "apostolic succession" are wrong, because the apostles are in no need of successors. In the New Jerusalem they will all be in their places, and all the "successors" will be out of office.

The unity of the church from Pentecost down, and including the dead as well as the living, is an important truth. It is not a matter of earthly organism, but a grand, vital, spiritual reality. There is but one such church. It includes all Christians. It has but one Head. And all who have come into that baptized church, have a share of his life, his Spirit, and his power—each according to the will and wisdom of God.

The ordinance of baptism for the individual is a symbol of that change—dying to sin and rising to obedience—by which men come into the body which was at the first baptized with the Holy Spirit. And it appears evident that it is the body that was so baptized at the first, (not individuals), and that it does not need to be repeated, as the baptism unto Moses in the cloud and in the sea needed not to be repeated in the type. Israel was a baptized nation, and its antitype, is a baptized Church.

TWO SPIRIT DISPENSATIONS.

In Joel ii. 28, 29 is a prophecy of the outporing of the Holy Spirit: "And it shall come to pass *afterward*, that I will pour out of my Spirit upon *all flesh;* * * And also upon the servants and upon the handmaids *in those days* will I pour out my Spirit."

Many regard this prophecy as having been fulfilled on the day of Pentecost, because Peter, in answer to those Jews who claimed that the preachers on that remarkable occasion were drunk, said: "Ye men of Judea, * * these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is what was spoken by the prophet Joel, etc."—Acts ii. 12-21. It did indeed *begin* to be fulfilled at Pentecost, and that is all that is necessary according to Peter's word. All must admit that the prophecy reaches down to the great day of the Lord, as the blood, fire and the darkening of the sun and moon are connected with the dawn of that day. But in the light of the Plan of the ages, it appears clear that Joel's prophecy covers two dispensations of the Spirit—one for the church, and the other for the world. As is quite common in prophecy, the second is mentioned first, which has caused some to stumble: "It

shall come to pass *afterward*, that I will pour out my Spirit upon *all flesh*." It seems strange that anyone can think that this grand prophecy was fulfilled at Pentecost, or that it was limited to the church of the gospel age. The Spirit never has been poured upon "all flesh." James and Peter tell us that the purpose of the gospel in this age was to take out a people for Christ's name—and that after his return, the tabernacle of David will be restored, and that the residue of men —even all the nations—might seek the Lord.—Acts xv. 13-17. This gospel age is the period for the election of the church; and the pouring of the Spirit on those gathered out in this age is shown in the latter part of the prophecy under consideration: "And also upon my servants and hand-maidens *in those days* will I pour out my Spirit." Do we not all know that the baptized church are but a very few comparatively? Then the pouring upon "all flesh," the world of mankind, must be "afterward."

That will indeed be "the latter rain." When the elect church has been perfected and glorified with Christ, then they shall appear with him in glory, (Col. iii. 4) and as a result of this "manifestation of the sons of God," the whole creation "shall be delivered from the bondage of corruption into the glorious liberty of the sons of God."—Rom. viii. 19-21. Under the enlightening power of his spirit, the arm of the Lord shall be made bare in the eyes of all the nations; and all the ends of the earth shall see the salvation of God."—Isa. lii. 10.

Partly from habit on account of old teaching, and partly in accommodation to the custom of others, we often speak of this age of election as "the gospel age," and "the dispensation of the Spirit;" but as compared with the future age, the work of the Spirit and of the gospel here has been but as a few drops before a great shower. Much of this age has well been called "the dark ages." The darkness and cruel power of Babylon, with its awful scenes of martyrdom for conscience' sake, have covered over two-thirds of it. We rejoice that the churches of our day have largely come out from that spirit and condition, and that there is a strong movement in the sects toward a better thought of God, a broader view of Christ's mission, a greater liberty of conscience, and a larger hope for mankind. These facts indicate the dawn of the new age for which we look. That will be emphatically "*the* dispensation of the Spirit," and "*the* gospel age." This age is for the ripening of the firstfruits; that will be for the full and complete harvest. This has the limitation of election and of blinding circumstances; but after the marriage of the Lamb, the Spirit and the *bride* will say come, (Rev. xxii. 17) and the way shall be so plain that even fools (the most unlearned) *shall not* err therein.—Isa. xxxv. 8. When the Spirit is poured upon "all flesh," then "the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it."—Isa. xl. 5. Yea, "All flesh shall see the salvation of God."—Luke iii. 6.

The second chapter of Joel speaks of the terrible judgments of God on

Israel because of their sin, and later of their restoration: "And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed."—Ver. 27. Then comes in the prophecy which we have been considering. "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said." The thought of a glorious victory after the day of wrath is also clearly shown in the last chapter.

In view of all these Scriptures, we are surely justified in saying that the Spirit-power which began to be manifested at Pentecost in the baptism of the church, was but a glimpse of what will be on the grandest scale for the salvation of the world. Why should this not be true, when the Father sent the Son to be the Saviour of the world, and he is "the Lamb of God which taketh away the sin of the world." John i. 29; 1. John iv. 14.

When Jesus promised the Holy Spirit, as proof of his victory and ascension to the Father, he said it not only should lead his disciples into all truth, but also "convince the *world* of sin, righteousness and judgment.—John xvi. 7-15.

What God has in store for the world, when understood, does not lessen, but increases, the glory of the church. The first saved become royal coworkers with Christ for the blessing of the world.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Rebuilding of the Temple.—Ezra iii. 10 to iv. 5. (Lesson for Sept. 3.)

GOLDEN TEXT.—The temple of God is holy, which temple ye are.—1. Cor. iii. 17.

SUGGESTED DAILY READINGS.—M. Ezra. iii. 1-7; Tu. Ezra iii. 8-13; W. Ezra iv. 1-6; Th. Ezra iv. 11-24; F. 1. Chron. xxiii. 24-32; S. Ps. cxxxvi; S. 1. Cor. iii. 6-17.

INTRODUCTION. — The return from Babylon to Jerusalem was no easy matter. The distance travelled varied probably from 500 to 700 miles. They were several months on the way. Ezra was four months in making the journey, and it was regarded as prosperous.—Ezra vii. 9. They found the city in ruins, as it had, seventy years before, been destroyed by Nebuchadnezzar. They seem to have gotten possession at once of the immediate vicinity, but they were surrounded by the heathen or mongrel population. The first business of the returned captives was to provide homes for themselves, and they settled in the small cities surrounding Jerusalem—"all Israel in their cities."—ii. 70. They doubtless had much repairing to do, on account of the former desolation by the contending armies.

When the seventh month (about October) was come, the people gathered as one man to Jerusalem. That was a special month, according to the Mosaic economy. Their first act was to set up the altar; and they began at once to offer sacrifices and burnt offerings. It was a return to the primitive religion—according to the law of the Lord. It might be said, Before they began to work, they began to worship. This was a good preparation for building. What the altar was to Judaism the cross is to Christianity. They kept the feast of tabernacles, (their national thanksgiving day) offered the daily burnt-offerings, and kept the new moons and set feasts—all before the foundation of the temple was laid."—iii. 1-6. They began to make the necessary preparations, hiring workmen outside of them-

selves to bring the cedars of Lebanon to the sea of Joppa, according to the grant of Cyrus. It was in the second year (six months after the altar was set up) that they began to set forward the work on the temple.—Vs. 7-9.

I. THE FOUNDATION LAID.—Vs. 10-13. The "builders" were probably Jeshua and Zerubbabel, who were at the head of affairs.—Ver. 2. They laid the foundation, and set the priests and Levites in order to praise the Lord after the order of David—that is, these two men directed the work. The garments of the priests were beautiful.—See Ex. xxxi. 10; xxxix. 27, etc. The trumpets were not for music, but for calling assemblies and making announcements. Asaph was one of the great choir leaders in David's time. These "sons" were perhaps his successors, as those in the school of the prophets were called "the sons of the prophets." The cymbals were musical instruments.

They sang together by course—perhaps responsively. It was a song of praise and thanksgiving. Its substance was the goodness and enduring mercy of the Lord. With voices and musical instruments and with a great shout, they made a joyful noise unto the Lord when the *foundation* was laid. The old men,—who had seen the first house, Solomon's temple, which had been destroyed,—when they saw the foundation of the new building, wept aloud. There was a strange blending of song, and weeping, and shouting, on that day. The Hebrews were an emotional people, and whoever will put himself in their place at the return from slavery, to their old home-land, and realize the restoration of the long-lost altar and temple, will not wonder why they made such a noise. It must have been a time and scene of great joy and enthusiasm. It might do us good could we have more of their spirit—more enthusiasm in our worship and work.

II. OPPOSITION AND DELAY.—Vs. 1-5. All was not to go on swimmingly. Obstacles always appear. The "adversaries" in this case were the mixed race of the Samaritans. They pretended to be friends and proposed to help build, claiming that they were serving the same God. But their offer was rejected. The sequel showed the spirit of these "adversaries," and the wisdom of the rejection. The nation had this work of rebuilding to do—according to the command of Cyrus—and they must do it themselves.

The Samaritans then became open enemies, and did all they could to hinder the work, and took measures to frustrate the plan, by getting finally a royal edict against the Jews.—See vs. 7-24. For about fifteen years the work was suspended. Finally, in the reign of Darius, the Jews obtained permission to build the temple, and it was finally completed and dedicated.

Some think it was foolish bigotry for the Jews not to accept the cooperation of the Samaritans. But to have yielded would have been like letting the standard of truth down to the level of the wicked,—or like receiving the world into the church without conversion. We have seen the effect of such a fusion in our own times.

Some gospel age facts are illustrated by this lesson. Babylon is the shadow or type of the condition of the church when she had fallen away from her primitive simplicity of organization and worship. The result was the union of Church and State—the Church being a great hierarchy. See the "woman" riding the "beast" and drunken with "the blood of the saints."—Rev. xvii. 1-6, etc. The return from Babylon foreshadowed the Reformation, not yet ended—the coming out of Babylon.—Rev. xviii. 4. The temple was a type of the true Church in its unity, of which Christ is the Foundation.—See 1. Cor. iii. 11-17. "On this Rock I will build my church."—Matt. xvi. 18. The

Foundation does not need to be laid again, but it is a long time before the true Church is fully built, and filled with God's glory. As Babylon goes down—a gradual process,—the New Jerusalem comes down—the saving power of the ages to come. Let us see that we are not with the opposers, but on the Lord's side.

Encouraging the Builders.—Hag. i. 1-9.

(Lesson for Sept. 10.)

GOLDEN TEXT.—Be strong, all ye people of the land, saith the Lord, and work, for I am with you.—Hag. ii. 4.

SUGGESTED DAILY READINGS.—M. Hag. i; Tu. Hag. ii. 1-9; W. Ezra v. 1-5; Th. Ezra v. 6-17; F. Ezra vi. 1-12; S. Ezra vi. 13-22; S. 2. Chron. v. 11-14.

INTRODUCTION.—The place in the history is Ezra v. Our last lesson was a bird's-eye view of the building of the temple from the laying of its foundation till its completion. Now, after the years of opposition and delay, the work is taken up and pushed with zeal until the temple becomes a fact and the new religious life of the nation is established. After the many discouragements, the zeal of the people had run low. But certain political changes made the new movement possible. Cambyses the ruler, following Cyrus—had been fierce and cruel, but now Darius had come to the throne. Haggai and Zechariah were stirred up, and prophesied to the Jews, and Zerubbabel and Jeshua—the priests—led off in building the temple, encouraged and helped by the prophets.—Ezra v. 1, 2. It was in the second year of Darius, the first day of the sixth month, that the Lord moved Haggai to speak to the leading builders. The people in their discouraged and poverty-stricken state were saying, "The time is not come that the Lord's house should be built." God's answer, through the prophets was, "Is it time for you to dwell in your ceiled houses, and this house lie waste?" They were putting their personal gain first, and they had failed. Their crops had failed, and they were poor, hungry, thirsty, and without sufficient clothing. And the Lord virtually said, "Do my work, build my house, put your religion to the front, seek my kingdom first, and ye shall be blessed." And they decided to obey the voice of the Lord and began the work.—Hag. i.

I. THE PROPHET INSPIRING COURAGE AND HOPE.—Vs. 1-9. On the twentieth day of the seventh month, nearly a month after the work on the temple was begun, this new prophecy was given. It was their thanksgiving day. The message was designed to remove the difficulty from their minds. They were poor, and they could not make the present equal to the past. The opposition was great. Their enemies appealed to Darius to see if there really was a decree of Cyrus to rebuild the temple.—Ezra v. This resulted favorably to the work, as the decree of Cyrus was found, and Darius made a new decree that the Jews should be helped in every needed way.—Ezra vi. 1-12.

The prophet called upon those who had seen the glory of the first house, admitting that this was but little as compared to that. Yet he said, "Be strong, both priests and people, for I am with you, saith the Lord. As when ye came out of Egypt, so now, my Spirit is among you: Be not afraid."

The following words, while indicating the Lord's power to make all things in heaven and earth bend to his purpose, and serving thus to encourage these people, still seem clearly to be a prophecy of far more than was then to be realized. The use of it in Hebrews xii., puts it in the future, in connection with the Lord's coming for the final deliverance of his people. The shaking of all nations, and the coming of the Lord as the Desire of all nations, must even be later than the coming for his saints at the end of the gospel age, when very few desire him. It is, rather, when the Lord God shall come, and all the saints

(*Continued on page 265.*)

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☞ The Editor does not hold himself responsible for every statement of his correspondents. He expects his readers to exercise their own power of judgment.

CONTENTS.

THE BAPTIST CHURCH	257
TWO SPIRIT DISPENSATIONS	259
NOTES ON SUNDAY-SCHOOL LESSONS	
Rebuilding of the Temple, (Sept. 3)	261
Encouraging the builders, (Sept. 10	263
EDITORIAL ITEMS	264
EDITOR'S APPOINTMENTS	264
PEACE AND REST, (Poetry)	265
THE ATONEMENT	265
I'M SORRY, (Poetry)	265
TRUE CONSECRATION	266
WORKING FAITH	267
EXTRACTS FROM LETTERS,	
Unable to Pay	268
Type and Antitype	268
Steps in Creation	270
SIX GOOD OFFERS	272

EDITOR'S APPOINTMENTS.

Sept. 3, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Sept. 8, Brown City, Mich., 7:30 p. m. at the home of John Vannest.

Sept. 9, and 10, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

Sept. 17, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

Sept. 24, Open for special arrangements.

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(*Continued from page 263.*)

with him, to fulfill his grand work on Israel and the nations.—Rom. xi. 26-36; Jude 14, 15. How true that the later glory will be greater than the former, and that there shall be peace.—Isa. ii. 2-4; Micah iv. 1-3.

Yet the words of the prophet were, right'y, enough to encourage the Jews at that time. He proved to them that the gold and the silver were his, and they built the house of God in about four years. And its dedication was a time of great joy. And they kept the various feasts of the Lord "The Lord made them joyful."—See Ezra vi. 15-22.

The principle is the same at all times—whether applied to the individual, the Church, or Israel. There are always obstacles to master people if they will yield. The Lord is always with those who obey him, and who put his cause and kingdom first. And there is always joy in obedience.

PEACE AND REST.

Look up, tired soul, and see the mountains;
Know you not you're almost there,
Where the pure and crystal fountains
Gleam and glisten in the air?
See! the clouds seem hovering lowly,
Till the snow-clad tops are kissed,
In that Presence, pure and holy;
See you not the morning mist?

Dawn is coming, and the morning
Brings the everlasting day.
Gold and purple gleams adorning,
Daylight that has come to stay.
Night time has been long and dreary,
With its sorrows and its blights;
Look up, tired soul, no longer weary,
Thou hast gained the heavenly heights.

Ermina C. Stray.

THE ATONEMENT.

The revised Atonement is complete. Besides many minor changes made, a new section on "The Burnt Offering," and a chapter on the "Object of the Judgment," have been added. Size, 96 pages. Price, single copy, ten cents; six copies, fifty cents.

I'M SORRY.

There is much that makes me sorry as I journey down earth's way,
And I seem to see more pathos in poor human lives each day.
I'm sorry for the strong, brave men who shield the weak from harm,
But who in their own troubled hour find no protecting arm.

I'm sorry for the victors who have earned success, to stand
As targets for the arrows shot by envious failure's hand;
And I'm sorry for the generous hearts who freely shared their wine,
But drink alone the gall of tears in fortune's drear decline.

I'm sorry for the souls who build their own fame's funeral pyre,
Derided by the scoundrel throng, like ice deriding fire;
And I'm sorry for the conquering ones who know not sin's defeat,
But daily tread down fierce desire 'neath scorched and bleeding feet.

I'm sorry for the anguished hearts that break with passion's strain,
But I'm sorrier for the poor, starved souls that never know love's pain,
Who hunger on through barren years, not tasting joys they crave;
For sadder far is such a lot than weeping o'er a grave.

I'm sorry for the souls that come unwelcomed into birth;
I'm sorry for the unloved old who cumber up the earth;
I'm sorry for the suffering poor in life's great maelstrom hurled—
In truth I'm sorry for them all who make this toiling world.

But underneath whate'er seems sad and is not understood,
I know there lies hid from our sight, a mighty germ of good;
And this belief stands close by me, my sermon, motto, text—
The sorriest things in this life will seem grandest in the next.

—*Ella Wheeler Wilcox.*

THE EASTER GOSPEL, (revised) is now ready for circulation. It is a 16-page tract, based on 1. Cor. xv., and is the Gospel of Resurrection. Price 15 cents a dozen or $1.00 a hundred.

TRUE CONSECRATION.

WE talk of true consecration so much in these days that we are in danger of forgetting what it implies. It is really nothing less than the laying of ourselves on God's altar, to be His utterly and forever. St. Paul in one of his wonderful exhortations or beseechings, tells us what true consecration is: "I beseech you to present your bodies a living sacrifice unto God." Anciently the people brought animals to the altar, to be consumed as burnt offerings in sacrificial fire. We are to bring ourselves.

The first thing is not to become a preacher, a missionary, a giver of alms, a worker for Christ—the first thing is to become Christ's, to lay ourselves on his altar. It is possible to be actively and even enthusiastically engaged in Christ's service, while one has not really made a personal consecration of one's life to Christ. It is easier to do many sweet and beautiful things for Christ—things too, that will help and bless others—than it is to give ourselves altogether to him. But he cares not for anything we do for him unless we are truly his. A young captured officer, when brought into the presence of his captor, reached out his hand, still wearing his sword. "Your sword first," was the prompt demand. No courtesies or amenities could be accepted while the man himself stood unsurrendered. So it is when we would do service for Christ, or show him honor, while our hearts are still our own. "Yourself first," is the Master's word. "Not yours, but you." A rich man may give a million dollars to some Christian cause, but if he has not first given himself to Christ his gift will count for little. It may be used to do good, but there will be small reward to the giver. His millions may win him honor in this world, but will not purchase him admittance to the home of glory.

It is significant, too, that it is our bodies we are to present to God. It is not enough to give God our minds, our hearts—he wants our bodies too. What a sacredness it gives our bodies to think of them as belonging to Christ. We must guard them from all defilement. We must see that all their powers are developed to their highest degree and trained to their best possibilities of work or skill. We are told that the Holy Spirit makes the Christian's body his temple. With what diligence we should keep our bodies, that they may be worthy of this high honor!

We are to present ourselves to God as a sacrifice. A sacrifice is something made sacred by its devotement. When it is laid on the altar it cannot be taken back. It is henceforth holy, and cannot without sacrilege be used again in any common service. To present one's self as a sacrifice to God is to relinquish all claim to one's own life. It is to say, "I am not my own any longer, I am Christ's utterly and forever."

The word sacrifice has in it the thought of something hard. It requires relf-restraint, self-denial, the giving up of our own way. We are no longer our own master, but must take Christ's bidding at every point and do his commandments. We live no more to please ourselves, but to follow Christ and to minister to others in his name. We are not our own, but God's.

Yet the sacrifices we make in doing God's will are sacrifices only from an earthly view-point. Every one of them is really a surrender of a lower for a higher good. We give up ease and get divine blessing. The old legend tells how a crown of thorns became a crown of fragrant roses. So it is always with the hard things of Christian life and service. Our sacrifices for Christ are transfigured into deepest joys and richest blessings. Our thorns become roses.

—*World's Crisis.*

☞ SEND US a good big list of names for Sample Copies of the HOPE.

WORKING FAITH.

THERE are people who discard faith; they believe in works. But who ever works without faith? Who ever plowed or planted or sowed who did not have faith in a crop which he had never seen? Who ever set out a tree without faith in fruit which was yet unseen? Who ever lived a life worth living who did not endure "as seeing Him who is invisible," and lay hold by faith on things not seen as yet? Faith is the mainspring of all invention, discovery and progress. Without faith it is impossible to please God, and impossible to do anything else which amounts to much in this world. The firmest believers have ever been the greatest workers. In our own generation it would not be easy to find a greater or more effective worker than George Muller of Bristol, England, who founded orphanages, brought up thousands of orphans, aided missionaries, distributed Bibles, and in his old age traveled and preached in almost every land on earth. Of him at his funeral James Wright, his son-in-law and successor, said:

"One chief feature of his faith was that it was based on God's own revelation. If he found a warrant in the Scriptures for his faith to rest on, his faith never wavered. He accepted the whole of the Scriptures, and therefore, following the example of the great apostle Paul, he believed all things that the prophets wrote. On this account his faith was consistent; he would say, when encouraging a young believer: 'Put your finger on the passage on which your faith rests.' But his faith not only accepted the written records of the words of inspiration, but he had read the book from end to end between one and two hundred times. I hardly ever went into his room but that the Bible was open, and when no break in his ordinary life occurred, seven, eight, or ten chapters a day was the ordinary reading. He fed on the Bread of Life; and that was why he was strong where other men were weak. He said, 'I am a lover of the Word of God,' and he had a living grasp on the Person who is the center of that Word. This was the creating of that testimony, believing the record that God had given, and then that loving reliance on that Person. To the last moment of his life his one ground of confidence before God was the atoning blood of the Lord Jesus Christ. On that hinges his whole practical life and work."

"Faith cometh by hearing and hearing by the Word of God." If we would have more faith we must have more Bible.—When we have read the Bible through a hundred times and committed it to memory till the word of Christ dwells in us richly with all wisdom, we shall not be faithless nor unbelieving. And when we beeome "mighty in the Scriptures" we shall be strong in faith, "giving glory to God," and shall be fitted to stand with those "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the violence of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."—*The Armory.*

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EXTRACTS FROM LETTERS.

Unable to Pay.

ANOTHER year has passed, and I find myself no better able to pay for the HOPE than before. I have had sickness in my family, and work has been very dull, with me at least. Very few want to hire a man at my age—76 years. I have concluded I cannot ask you to continue sending me the paper, until such time as I can pay you. I am truly thankful for what I have had, and will pay you as soon as I can; but you know a man of my age cannot work like a young man. I like the paper better and better all the time, and were I able to pay would not be without it for ten times the price. But I cannot afford to be a burden to you for so much without doing something in return. * *

ALBION, N. Y.

Type and Antitype.

I SEE in the HOPE, of July 1, an article on the seventh day, as the Sabbath for the saints of God.

I enjoy this free discussion of the Scriptures, for if it is the truth we are after, and want it more than our own opinions, one of the ways of getting it, is to speak often one to another, and I do not know, at present of a better way than to speak through the HOPE.

I believe we all understand that the Scriptures plainly reveal the type and the antitype; that they are distinct and separate,—two and two, the natural and the spiritual, the temporal and the eternal the visible and the invisible. Now the type is not the antitype, neither can we mix up the antitype with the type: and get the true meaning out of the Scriptures. So long as we do this we will continue to have nothing but a conglomoration of tongues, and will not be able to see eye to eye. Paul says, all these things happened for our ensamples. Therefore, from the type, we draw the antitype which is deeper. It does not destroy the type, but fulfills or goes beyond it, making it clearer, stronger, greater or perfect.

Here we see why Christ and his saints are not under the law; for the reason that they fulfilled the law, by living above it. This idea. that Christ paid the debt, and thereby set aside the law, is false: for every one of God's commandments stand the same as the day they were given to Moses. Nay, Christ says, one jot or one tittle shall in no wise pass away till all be fulfilled. It was fulfilled in Christ, our Head, here on earth; therefore, it must be fulfilled in the saints, (His body) here on the earth as well. The servant is not above his Master, Christ is the way, and there is no other way. He is the pattern and there is no other pattern.

The sentence has gone forth: "The soul that sinneth, it shall die," and I cannot see how the man who sins by breaking the sabbath is going to escape any more than he who sins by committing theft. I do not wish to get around it. That which I want to do, is to follow the pattern our Master left,—viz: fulfilling by living above it. How am do I to do that? Turn to Matt. v. 17. Read what our Lord says about it, and then keep his sayings. "Ye have heard it said of olden times, Ye shall not kill. But, I say unto you, he that is angry with his brother shall be in danger of judgment. You have heard it said, Thou shalt not commit adultry. But, I say unto you, He that looketh on a woman to lust after her, hath commited adultery with her already, in his heart. Again ye have heard it said, Ye shall not forswear thyself, but perform unto the Lord thine oaths. But I say unto you, Swear not at all, etc."

These Scriptures are enough to the willing and obedient, to show what it means to fulfill the law. Now, had Christ gone on, and taken up the ten

commandments, in like manner, which he probably did, on coming to the fourth commandment, he would have said, "Ye have heard it said that upon six days thou shalt labor, and do all thy work, and the seventh day thou shalt rest. But I say unto you, labor not for the meat which perisheth," which he did say. For the reason that those who labor six days for the meat which perisheth and rest on the Sabbath, can not keep the Sabbath perfectly or Holy unto the Lord. His mind is not in a condition to keep it because it is to a great extent taken up with his business, both before and behind him. Therefore, the law made no man perfect. But Christ came and removed the curse (not the law,) and fulfilled the law. Now, we need to learn of Him. He had no possession in the land. Neither had the one hundred and forty-four thousand who constituted the earthly or Levitical priesthood. Therefore, if the type could have no inheritance in the land, how can we claim any inheritance, and labor for the meat which perisheth? If the earthly priesthood were contiually occupied with those things which were to be done away, should not the royal priesthood be continually occupied with the eternal things that are to remain? If Christ saw it necessary to drive out the buyers and sellers from the earthly temple, we know without a doubt he requires the spiritual temple (which temple we are, except we be reprobates) to be free from these unholy things.

We read, as a nail sticketh fast between the joinings of the stones; so doth sin stick close between buying and selling. A merchant shall hardly keep himself from doing wrong, and an huckster shall not be free from sin. Truly, the prophecy of the falling away of God's people has been fulfilled. Yea, so far have we fallen that the very darkness that we are living in, we call light, and they which dwell upon the earth, are deceived in great numbers. The way of truth has been hidden and the land is barren of faith. They say we are not under the law, and in this way try to justify our acts in breaking the law and will not learn the earthly pattern without which no man can learn the spiritual. We have been crying "Lord, Lord," yet doing not the things which He says.

But, brethren there remineth a rest for the people of God, and he that hath entered into this rest has ceased from his own works as God did from His. He that has entered into perfect spiritual rest must of necessity have already entered into physical rest, as the spiritual includes them both. The physical labor is part of man's own works and efforts. Truly the saints that labor, labor in vain.

We have a great God, a great Saviour, and a great salvation, and the only thing that makes it small is our faith. "O ye of little faith."

A. P. TOMPSON.

LOS ANGELES, CAL'A.

REMARKS.—Here is a new idea to me:—The letter or type said, "Work six days;" but the antitype says, "Work not at all." I was waiting with interest to have the brother tell us what is the antitype or spiritual meaning of the physical rest which the law required, but instead of that he says the antitype of the physical work is physical rest. Does it go by opposites?

In the first part of his letter, he laid a good foundation, and I expected a good structure. Is every command a type? I supposed that ceremonial laws alone were types, and are therefore fulfilled by the coming of that to which they point. Moral laws are fulfilled by being obeyed. People still differ as to whether the sabbath law is moral or ceremonial—whether it is to be fulfilled by continued observance, or has been fulfilled by the coming of spiritual rest

in Christ, which will culminate in the millennial rest. Let each one walk up to his best light.

If the true state of the saints of God is not to labor, some of us need instruction how to carry out the plan. I have tried to show in reply to Bro. T's. former letter, in HOPE of Aug. 1, that Christians are required to labor. At present I cannot endorse the new idea; but I still believe in the full freedom of thought and action, so far as they do not interfere with the rights of others.

—EDITOR.

Steps in Creation.

SINCE talking with you about the two first chapters of Genesis I have been praying, thinking and searching for the truth; and I want to thank God, and you as his instrument, used to set me searching, for I have found out more than I ever dreamed of. It was a complete revolution for me, as I had always supposed we were agreed in reguard to Genesis i. being God's architectural chapter; therefore I was for the time non-plussed. But having a God-given desire for the truth as it is in and through the Christ, I was set to searching therefor.

In looking up in Young's Concordance and Lexicon, I find that the God of Genesis i., was the Elohim, and means, "Gods or objects of worship." The God spoken of in Gen. vi. 6, the Lord, (Jehovah) He (who) is, or Jehovah, the existing one, appears to me to be in command, and evidently is the Lord of that age; and in fact He exists through all ages. They, the Elohim, and the Lord, are all different from the God in Gen. xiv. 18, who is described as El, Mighty One, and appears to me to be superior to all the other Gods.

In Eph. iii. 11, Paul says: "According to a plan of the ages, which he made in Christ Jesus our Lord."—Rotherham. So I take the license to think that God must have given a description of that plan somewhere in His Scriptures. I find that God (Elohim) blesseth the seventh day and sanctifieth it, for in it He hath ceased from all his work which Elohim had prepared for making.—Dr. Youngs.

I think this throws a good deal of light upon Heb. ii. 5: "For *not to Messengers* subjected he the coming inhabited earth."—Rotherham, Messengers are those who go before, tell, declare. They are agents. I can agree with you that in the first chapter of Genesis they are giving a description of the creation of man in the image and likeness of themselves. And at the same time, (perhaps), unknown to to them, God, El, the Mighty One was describing and speaking of the spiritual creation; for Paul says, (Rom. iv. 17 last part) "and calls the things that are not, as things that are, (Roth.) which they evidently did not understand. In other words I think the first chapter of Genesis has two meanings, or is a description of both the natural, creature, creation, and the spiritual creation. Thus: God Elohim, were describing the making of man in their image and likeness. For Leeser's Bible says: "God, [Elohim] rested from all his work which God (Elohim) had created in making it." Gen. ii. 3. Now by reference to Dr. Young's translation, (Heb. i. 14), "Are they not all spirits [agents, messengers] of service, for ministration being sent forth, because of those about to inherit salvation." The letter hides the spirit. They, the Elohim, pronounced man very good, and so he was for the purpose of the first step. But, at the same time, I think the God, El, was pronouncing very good the spiritual creation, for He, El, say's, in Isa. xlvi. 8, 9, "I am God, and there is none like me: declaring from the beginning the end." *Leesers.* Also, in verse 11, "I have purposed it, I will also execute it." Youngs says, "I have formed, I will also do it."

It requires two steps in the perfecting process of man. Creation first step, redemption second step. And the El alone had the power to see to the end or completion of the second step. One is neccessary to the other. There are two planes, and two Adams.— 1. Cor. xv. 45–47. The first plane the natural creature life, which comes through the first Adam, who become a living creature.—Youngs. The second plane, the spiritual life, comes through the second Adam, who was made for a life-giving spirit.—Youngs.

I do not think the Elohim, of which the Lord (Jehovah the existing one) seems to be the head, had a full understanding of the Mind of the El, the Mighty One. For he, the Lord, repented having made man.—Gen. vi. 6. The Lord and Jehovah come from the same Hebrew word, and means, the existing one,—He (who) is. This Lord appears to me to be the Lord Christ, who exists through all ages, and was preparing the Gospel in type, (1. Cor. x. 11), and, at the same time, educating man in evil and good, or feeding him from the tree of knowledge.

But at that time the Lord does not appear to be equal with the God (El) in the power of the infinite El mind, to the extent he had after being quickened by the God (El).—1. Pet. iii. 18. I find the same Lord, (He who is the existing one), had to go to Sodom to see in regard to their evil deeds.—Gen. xviii. 21. Dr. Youngs says, "God [El] of old having spoken to the fathers in the prophets, in these last days did speak to us in a Son, whom He (El) appointed heir of all things, through whom also He (El) did make the ages.—Heb. i. 1, 2. I still think that El, the Mighty One, gave an expression of his plan in the first chapter of Genesis,—it being the history of the creation of the creature man, who was a type of the spiritual man.—1. Cor. x. 11, also see Ps. cxxxix. 16—"What days they should be fashioned."—Margin. The first being the innocent creature. The last having eaten of the fruit of the tree of knowledge, and through the redemption of the Lord Christ, who is the beginning of the creation of God (El) (Rev. iii. 14) have not only attained to the innocent condition, but have the added element of holiness, and so have been brought into the image and likeness of God, El, —a condition beyond all temptation, for God cannot be tempted with evils.—Jas. i. 13. Why? because he is the Creator of evil.—Isa. xlv. 7; Amos iii. 6. So man having the infinite knowledge cannot be tempted. In the first step man's eyes are opened to evil and vailed to good. In the second step, they are opened to good, knowledge obtained,—the perfect man as revealed in the Christ.

So God (El) seeing the beginning in the first Adam and ended in the Christ, pronounced through his messengers,—agents,—that man was very good.—Isa. xlvi. 9. They, the Elohim, were speaking of what they were making, while God (El) was speaking through them, of things that be not, as being.—Youngs. Elohim spoke of the natural, El of the spiritual.—(1. Cor. xv. 44.) of which Christ is the beginning.—Col. i. 15–20. "Who is an image of the unseen God, a *first-born* of an entire creation; because in him were created the all things in the heavens, and the things upon the earth, the things seen and the things unseen, whether thrones or Lordships or principalities or authorities, they all through him and for him have been created. And he is before all, and they all in him hold together; and he is the head of the body, the assembly; who is a beginning, a first-born, from among the dead, that he may become among all, himself pre-eminent. Because in him was well-pleased all fullness to dwell."

I do not think the Elohim, nor the Lord of Gen. vi. 6. had the power that

was afterward conferred upon the Christ. Phil. ii. 9 says: "Wherefore also God uplifted him far on high, and favored him with the name which is above every name."—Rotherham. Also Dr. Youngs says, in Heb. i. 3 to end of chapter: "Who being the brightness of the glory, and the impress of His subsistance, bearing up also the all things by the saying of his might; through himself having made a cleansing of our sins, sat down at the right hand of the greatness in the highest, having become so much better than the messengers, as he did inherit a more excellent name than they. For to which of the messengers said He ever, my Son thou art. I today have begotten thee? And when again He may bring in the first-born to the world, He saith, who is making His messengers spirits, and His ministers a flame of fire; and unto the Son: Thy throne O God, is to the age of the age; a sceptre of righteousness is the sceptre of thy reign; thou didst love righteousness, and didst hate lawlessness; because of this did He anoint thee—God, thy God—with oil of gladness above thy partner; and thou at the beginning, Lord, the earth didst found, and a work of thy hands are the heavens; these shall perish, and thou dost remain, and all, as a garment shall become old, and as a mantle thou shall roll them together. And they shall be changed, and thou art the same, and thy years shall not fail. And unto which of the messengers said he ever, sit at my right hand till I may make thine enemies thy footstool? Are they not all spirits of service—for ministration being sent forth, because of those about to inherit salvation." Rotherham says, Eph. iii. 9-11: "And to enlighten all as to what is the administration of the mystery which had been hid away from the ages in God who created the all things; in order that now might be made known to the principalities and the authorities in the heavenlies, through means of the assembly, the manifold wisdom of God; according to a plan of the ages, which he made in Christ Jesus our Lord." Also Eph. ii. 20-22: "Having been built upon the foundation of the Apostles and prophets, Christ Jesus himself being chief corner stone; in whom an entire building in process of being fitly conjoined together, is growing into a holy temple in the Lord; in whom ye also are being conjointly builded into a habitation of God in Spirit."

C. I. CLAPP.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

Vol. 17., No. 18. ALMONT, MICH., SEPTEMBER 15, 1899. $1.00 a year.

WHAT THINK YE OF CHRIST?

In Matthew xxii. 42, we find this question, addressed by our Lord Jesus to the Pharisees: "What think ye of Christ? whose son is he?" In the same chapter, we learn that both the Pharisees and the Sadducees had tried to puzzle Jesus with questions, and were fairly repulsed. He then turned questioner, and confounded them. "Whose son is he?" was the point of his question to the Pharisees. They promptly answered: "The son of David." They regarded the coming Messiah (the Christ) as a mere man, a descendant of the royal David. They knew nothing of the New Testament teaching concerning the incarnation—the coming in the flesh—of the Son of God. Jesus knew their position, and revealed its weakness by the question: "How then doth David in spirit call him Lord [Adon, Master], saying, The Lord [Jehovah, He who is] said unto my Lord [Adon], Sit thou on my right hand, till I make thine enemies thy footstool? If David then called him Lord [Adon, not Jehovah] how is he his son?"—Vs. 43–45.

No wonder they were silenced.—Ver. 46. On the force of Adon—sovereign, ruler, master—the argument turns. The Pharisees knew that it was not the rightful prerogative of the son to rule his father, yet Christ was David's Ruler. They knew they were in a dilemma. And all are in the same dilemma—whether they know it or not—who regard Christ as only human. The question of Jesus puzzles no one who believes that He is both divine and human—both "the *root* and the *offspring* of David."—Rev. xxii. 16.

Seeing that he was with the Father, (John i. 1) and in the fullness of time was sent into the world (iii. 16, 17) in a body prepared (Heb. x. 5–7), made (formed) of a woman (Gal. iv. 4), no one will seek to explain away the obvious meaning of Jesus' words: "Before Abraham was, I am."—John viii. 58. See 42–58. From a natural point of view, the divinity of Christ may be rejected, or a merely human Christ be accepted, but "No man can say that Jesus is the Lord, but by the Holy Spirit."—1. Cor. xii. 3. And

this truth, now rejected by many, will in due time be confessed by all.—Phil. ii. 11.

Much depends on what we really think of Christ. What we think of him will determine what we think of God, and what we really think of God will have much influence over our life. Thought is like a seed, and only good seed can produce a right crop. But it may be better sincerely to think wrong of Christ, than to be indifferent. He says: "I would thou wert cold or hot."—Rev. iii. 15. Lukewarmness, or the "don't care" spirit, is the worst foe of Christianity.

Let this question of Jesus to the Pharisees be personal to us: "What think *ye* of Christ?" It makes more difference to us just now what we think of him, than what others may think of him. On another occasion (see Matt. xvi. 13-20) he asked his disciples: "Whom do men say that I am?"—What is the general opinion of me? The answer included John the Baptist, Elias, Jeremias, or some other prophet—one of four great men. These were all human —"flesh and blood" — answers. They were much like what any of the more intelligent infidels of our day would say of Jesus—that he was a great and good man, perhaps the best and noblest character, but still no more than man. With such an answer Jesus was not satisfied, and he made his question personal to his disciples: "But whom say ye that I am?" To this Simon answered: "Thou art the Christ, the Son of the living God." With this answer Jesus was satisfied, and said: "Blessed art thou, Simon, son of Jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

It was not the human, or natural man's answer, but the answer of God himself.—Matt. iii. 17. This was the good confession, the truth for maintaining which Jesus was condemned by the Jews (Mark xiv. 61, 62), the Rock truth on which Jesus said he would build his Church. "Other foundation can no man lay."—1. Cor. iii. 11. It seems therefore safe to say that the man or the church which does not build upon this foundation truth cannot rightly be called Christian. Peter means a stone, and in honor of his good confession, Simon was called Peter. And not only Simon, but every one who builds upon Christ, partakes of his nature, and therefore is a living stone (Peter), a part of the living temple of God. Against the true Church, built upon this Rock, the gates of hell—the powers of death and darkness — never can prevail. It never has been nor can be disorganized, and therefore never need or can be reorganized. Bless God for such a sure and abiding Foundation! And, like the Foundation, the Church built upon it is spiritual and eternal. To think thus of Christ and his Church would be to many a source of strength and comfort, and it would save some from strong delusions.

It may be worthy of consideration that the good confession, for which Simon was honored, was not that Jesus Christ was God himself, but that he was the *Son* of the living God. We have seen that *less* than this did not satisfy him; and is it not equally true that he did not claim to be *more?* The doc-

trines of the Divinity of Christ and the Deity of Christ are not identical. The strongest arguments for his Deity, or that he was the Father himself, are drawn from certain statements of John. But John himself tells us that his object in writing his gospel was to prove "that Jesus is the Christ [the Anointed One] the *Son* of God."—John xx. 31. That the Son has the nature of his Father, and is therefore sometimes called God, is true; but, over and over again, (about twenty-three times) John calls him "the *Son* of God," and never once calls him the Father. The Son declared the Father.—John i. 18. See John the Baptist's record.—Ver. 34. And Nathanael's testimony.—Ver. 49. God gave and sent his Son.—iii. 16, 17. Because God sent him, he speaketh God's words,—the Spirit being given him for that purpose.—Ver. 34. The Father loveth the Son, and hath given all things into his hand.—Ver. 35. Many times he speaks of God as his Father, who loved him, and sent him, and shewed him what to do.—See v. 17-27, etc.

But did he not say: "I and my Father are one?"—John x. 30. Yes, but he did not say, "I am the Father." If he were the Father himself, why need he say "My Father" at all? And how could he truly say: "My Father is greater than I?" xiv. 28. "I and my Father" means two persons. Then how can the two be one? They can be one in spirit, in sympathy, in love, in purpose, and work. Of this oneness of two the husband and wife are used as an illustration.—Eph. v. 31. Read John x. 15, 17, 18, 25, 28-30, and see if this is not the sense in which he meant that he and his Father are one. Then read John xvii. 11, where he prayed to his Father that "those whom thou hast given me may be one, as we are." Surely this does not mean that the disciples might all be one person; but it is oneness in the same sense that the Father and Son are one. See also verses 20-23, where he prays for all believers through the apostles' word, "that they *all* may be *one;* as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one, etc."

It is a glorious truth that the oneness of the Father and the Son is the ideal of the oneness of all believers, which, when realized and manifested, will result in the conversion of the world to Christ. That oneness of Christians will do much more toward winning men to Christ, both in home and foreign fields, than millions of dollars can do, in the hands of a divided church. And according to the Saviour's prayer, the unity of Christians must be manifested before the world will believe. But no Christian thinks that all believers are to become one person, but, like the Father and the Son, they are to be one in spirit, love and purpose, so that they will act in harmony with each other. Such a oneness is possible and necessary—the Father in the Son, the Son in the Father, and they in the believers, and the believers in them.

But did not Jesus say: "He that hath seen me hath seen the Father?"

John xiv. 9. Indeed he did, and well he might, in view of the fact of the complete oneness of spirit, and purpose, and action. The Father sent the Son to declare and manifest his love and saving power. He was the impressed image (Greek, character) of his Father.—Heb. i. 3. Thus he was truly God manifest in the flesh. In the most practical sense, the coming of Christ was the coming of the Father to his human children. To see often means to understand—to have the eyes of the understanding enlightened. Many saw Jesus with the natural eyes who did not thereby see the Father; but whoever really knew or understood Jesus knew or understood the Father. In the natural sense,—that is, with the natural eye,—"No man hath seen God at any time."—John i. 18. But the same verse shows that the Son hath declared him,—the Son being the image or likeness of the invisible God.—Col. i. 15. The Father of our Lord Jesus Christ, being himself invisible (1. Tim. i. 17) can only be known or understood through "the Mediator between God and men," who is the Father's image or manifestation.

This principle of the manifestation of God in the flesh was not only true of our Lord Jesus, but is also true of all his faithful followers,—the body of which he is the Head, as before shown.—John xvii. In an important Scriptural sense God continues to be manifest in the flesh in all true Christians. It is the business of the Church to represent him here before men, as it is his work to represent us in the invisible,—before the Father. This truth is illustrated wherever the body of Christ is brought to view. In 1. Cor. xii. 12, the whole body is called Christ—the anointed. Jesus is the Head, and all true believers are members of the anointed body. They are all one with him, and in him one with each other. This is a oneness that rises superior to outward things and differences of opinion. This is the oneness of the Father and the Son. It is oneness of spirit. "All [things] are yours; and ye are Christ's; and Christ is God's."—1. Cor. iii. 22, 23. All that the Father has given to or planned for the Son, the Son shares with his saints. They are made partakers of the divine nature.—2. Pet. i. 3. They are sons and daughters of the Lord Almighty, and he dwells in them.—2. Cor. vi. 16-18. They are heirs of God, and joint-heirs with Christ.—Rom. viii. 17. They are "the sons of God" for whose manifestation the groaning creation waits, as a result of which manifestation the whole creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God.—Vs. 14-21. These sons of God are the overcomers, who shall sit with Christ in his throne and judge the world, and even the angels that need judgment.—Rev. iii. 21; 1. Cor. vi. 2, 3; Jude 6. And the judgment shall be unto victory.—Matt. xii. 20. In short, the saints are to be one with God, Christ, and each other, and be sharers in the glory of the Father.

"To us there is one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."—1. Cor. viii. 6. And

in view of all these testimonies, we rejoice to think of Christ as the Father's way to communicate his truth and impart his life, so that we may share his nature and come into oneness with him, and yet keep our own individuality to enjoy him forever.

To think thus of the Father and the Son and the Church would save many from the delusion of believing in the reincarnation of Christ, and that a mortal man is or can be the personal embodiment of Deity. We are enabled to become partakers of the divine nature, but we will always be ourselves, and God will always be himself; and yet by the law of spiritual oneness, we will dwell in God and he shall dwell in all.—1. Cor. xv. 28.

MANY thoughts are suggested to my mind by the question, "What think ye of Christ?" I will further try to tell what I think of him.

1. He is the Soul (life) of the Bible—the Golden Thread of the whole book. He is the Spirit—the real meaning—of the law, the prophecies, and the psalms, written before his coming in the flesh. To read the Bible without looking for Christ is to read it almost in vain. He came at and as the Heart of the ages, is the Centre of thought before and since, and is the Life-power of the world.

2. Being the Divine Son of God, he is the manifestation of God. Out of this truth grows the Fatherhood of God and the Brotherhood of man. The At-one-ment made by him is not based upon the idea that he came to appease the wrath of God and reconcile Him to us, but upon the blessed truth that in our nature he destroyed sin, and revealed the Father's love, to reconcile us to God. In place of upon the dying human creed, that Christ reconciled God to man (a few men), the advancing believers are building upon the apostle's word, that "God was *in* Christ, reconciling the world unto himself, not imputing their trespasses unto them."—2. Cor. v. 19.

It is a strange perversion, the idea that the Son, whom God gave and sent to the world, as the expression of his love, is more loving, merciful, and forgiving than his Father. Whatever view men may have concerning how Christ came in the flesh, it is well to think of all his kindness and forgiving love as the revelation of what the Father is. This is the reason for one of his names, IMMANUEL, God with us, and explains how the Sent One could truly say: "He that hath seen [understood] me hath seen [understood] the Father."—John xiv. 9.

3. Being the manifestation of God, he is the Light of the world. "In him was life; and the life was the light of men."—John i. 4. "God is Light," (1. John i. 5), but only he who revealed God could say: "I am the Light of the world."—John viii. 12. Of his followers, as sharers in his nature and mission, he also said: "Ye are the light of the world."—Matt. v. 14. The direct light of God (the gospel) shines in the believers, and it is "the power of God unto salvation [life]" to all such.—Rom. i. 16. But the reflected gospel light shines in the world, on the nations, and even unbelievers are abundantly blessed thereby. Matt. xxv. 34. Very many who are not Christians have therefore many

of the kindly qualities of Christ. The progress of the world is based on the presence of the gospel light. We are all dependent on it for the blessings we enjoy in gospel lands, far more than unbelievers think.

4. He is the embodiment of man—the Second Adam.—1. Cor. xv. 46-47. "Son of God," and "Son of man," are terms that express the divine and human natures of Christ. He is none the less divine because human, and none the less human because divine. Many, in defending the one, leave the other out. Let us cling to both.

The Man—the Second Man—means more than a man. Had he been simply a descendant of Adam, like all other men, even though a very good and great man, he could not have been the Second Man. There were many generations of men between Adam and Christ. But God has created only two men—Adam and Christ—one of the earth, the other of a woman. The first was the head of the whole race for generation; and the Second is the Head of the whole race for regeneration. Because of this it is written: "As in Adam all die, even so in Christ shall all be made alive;" and "As we have borne the image of the earthy, we shall also bear the image of the heavenly."—1. Cor. xv. 22-49. Adam was the head of his wife, and the generator of the race; and Christ is the Head of the church, and the Regenerator of the race—"the Saviour of the world."

5. As "Son of God," the Father has empowered Christ as the all-competent Life-giver, and the dead—without exception—shall hear his voice, and, hearing, shall live; and the Father judgeth no man, but hath given Christ authority to execute judgment also, because he is the "Son of man."

Oh what a Saviour God has given us! With the divine power to give eternal life, is coupled the sympathy and love of man—one who by experience has come in touch with human needs and feelings. Our Judge is also our Priest, who can be touched with the feeling of our infirmities, because he has been tempted in all points like as we are, yet without sin.—Heb. iv. 15. Such a Friend attracts, and in Him we can obtain mercy and grace for all our need.

6. He is such a Helper in trouble, and such a Comforter in sorrow, as poor suffering mortals need. He came into touch with people in their needs, sympathized with them in their weakness, wept with them in their bereavement, and spoke words of joyous hope. He said: "Blessed are they that mourn; for they shall be comforted."—Matt v. 4. This statement is as sure and as broad as human sorrow. "To comfort *all* that mourn" is a part of his mission.—Isa. lxi. 2.

7. He is a reasonable Commander. He forbids nothing that is really good. He requires nothing but what is a blessing to obey. On account of the mercies of God, believers are exhorted to present *themselves* a living sacrifice, their reasonable service.—Rom. xii. 1. This chapter is an epitome of practical Christianity, which, followed, would make heaven on earth. The climax is godlike: "Be not overcome of evil, but overcome evil with good." Those who add to faith the

seven Christian graces — virtue, knowledge, temperance, patience, godliness, brotherly-kindness, and charity—make their calling and election sure, and will have an abundant entrance into the kingdom that shall bless the world forever.

NOTES ON SUNDAY-SCHOOL LESSONS.

Power Through the Spirit.—Zech. iv. 1-14.

(Lesson for Sept. 17.)

GOLDEN TEXT.—Not by might, nor by power, but by my Spirit, saith the Lord of hosts.—Zech. iv. 6.

SUGGESTED DAILY READINGS.—M. Zech. iv; Tu. 2. Chron. xx. 5-18; W. 2. Chron. xxxii. 1-8; Th. Isa. lix. 16-21; F. Rom. xv. 13-21; S. 1. Cor. i. 18-31; S. 2. Cor. iii.

INTRODUCTION.—The circumstances in which Zechariah prophesied are found in Ezra v. and vi. In last lesson we saw Haggai and Zechariah encouraging the temple-builders. In the second year of Darius, the first day of the sixth month, Haggai was moved to speak to the builders. It was two months later when Zechariah was moved to call the people to repentance—and not to follow in the wicked way of their fathers.—Zech. i. 1-6. And in a vision encouraging words were given.—Vs. 7-21. Three months after the first words, the Lord gave Zechariah a series of eight visions—prophetic object-lessons—for the people, and they "prospered through the prophesying."—Ezra vi. 14.

It is well to read the first eight chapters of this prophecy. While the prophet was speaking to encourage the temple-builders in the time of the restoration from ancient Babylon, it continually appears that the word of the Lord then spoken had a meaning deeper and far-reaching—including the coming of the Lord, the BRANCH, the restoration of the church from the mystic Babylon of Revelation, and also the final restoration of Israel from among all the nations where they have been scattered since the final destruction of Jerusalem. The principle of recovery after destruction—the destruction of the evil or oppressive powers for the deliverance of all that is the Lord's—is everywhere manifest. To the discouraged Israelites, who had sinned and been overwhelmed with many obstacles, the words of the Lord, spoken by his angel, were indeed "good and comfortable words." "I am returned to Jerusalem with mercies: my house shall be built in it, and a line shall be stretched forth upon Jerusalem. * * And the Lord shall yet comfort Zion, and choose Jerusalem."—i. 16, 17.

In the second vision, the four horns probably represent the four great world powers (See Dan. vii.) filling Gentile times, and treading down Jerusalem even until now; but another vision shows that God has powers in operation undermining the great world powers for their fall. God is on the side of the right, whatever the appearance to the contrary.

The fourth vision, recorded in the third chapter, is encouraging for any poor sinful nation or man. The Lord's mercy is revealed in his high priest—Joshua, Jesus,—Satan is rebuked, the brand is plucked out of the fire, the filthy garments of sin are removed, iniquity is washed away, and the robe of righteousness is put on—all this in the priest, for the people—a grand type of Christ bearing the sin of the world to destruction. He will make an end of sin and bring in everlasting righteousness.—Dan. ix. 24.

The fifth vision is the special subject of our present lesson.

I. THE GOLDEN CANDLESTICK.—Vs. 1, 2. Poor and weak though Israel was, by them, in their true place, God is able, as by an all-sufficient golden light-bearer to enlighten the world. The messenger of God waked the prophet, as from sleep, to shew him the candlestick, and what it meant. It was like the seven-branched candlestick of the holy place in the ancient taber-

(*Continued on page 281.*)

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CONTENTS.

WHAT THINK YE OF CHRIST?	273
NOTES ON SUNDAY-SCHOOL LESSONS	
Power Through the Spirit, (Sept. 17)	279
Joy in God's House, (Oct. 1)	281
EDITORIAL ITEMS	280
EDITOR'S APPOINTMENTS	280
SIX GOOD OFFERS	283
GOD'S ATTRIBUTES, (Poetry)	283
RECEIVE AND OBEY	284
EXTRACTS FROM LETTERS,	
Pleasure and Profit	285
Help in Need	285
Joy in Christian Life	285
About Organization	285
Lost Without It	287
Christ Died for all	287
A CORRECTION	287
THE ATONEMENT	287
BABYLON IS FALLEN	288

EDITOR'S APPOINTMENTS.

Sept. 17, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

Sept. 24, Open for special arrangements.

Oct. 1, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Oct. 6, Brown City, Mich., 7:30 p. m. at the home of John Vannest.

Oct. 7, and 8, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

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(*Continued from page 279.*)

nacle and Solomon's temple. "All of gold,"—precious, pure, indestructible. It had a bowl on the top to contain the oil. Seven burners represent the fullness or perfection of revealed truth. The seven pipes connected the burners with the bowl.

II. THE TWO OLIVE TREES.—Vs. 3–14. The oil used for burning was olive oil. Hence the two olive trees represent the source of the light. Oil is a type of the Spirit of the truth. Light is caused by burning the oil—bringing out its latent quality, Both heat and light are produced from the oil. Heat is a figure of love, and light, of wisdom or knowledge.

The supreme idea of the seven lamps burning is God revealing himself—imparting his Love and Wisdom to the world. Israel, typically, or the Church, antitypically, is God's golden candlestick. But God's Word is the source of the oil supply;—hence the two olive trees seem to represent God's two-fold revelation—the two covenants—the law and the gospel—as embodied in the Old and New Testaments— one on either side of the bowl. The typical church looked forward to the central point—Christ, who came at the centre or heart of the ages—and the true church looks back to the same centre.

These two olive trees are identified with God's two witnesses—anointed ones, that stand by the Lord of the whole earth.—Comp. verses 3, 11–14 with Rev. xi. 3, 4. Of the Scriptures, Jesus said: "These are they that testify of me."—John v. 39. Again he said: "I receive not testimony from man."—Ver. 34.

The important lesson in all this is the dignity and glory which the Lord places upon his Word, as the revelation of Himself, which is to shine out through the glorified Church and the restored Israel, to fill the world with his glory.

The lesson that Zerubbabel was to learn at that time is that the nation's weakness and poverty could not hinder God. Though he uses human instruments, yet the work of God is done, "Not by [human] might nor power, but by my Spirit, saith the Lord." The same is true in building God's temple (the church) or in whatever he undertakes. Every mountain of difficulty will become a plain, and his purpose will be accomplished, and all shall say: "Grace, grace unto it." Then let us not despise the day of small things, nor belittle humble instruments; but believe God's promises and go forward.

(We omit the Review Lesson for September 24.)

Joy in God's House.—Psalm cxxii.

(Lesson for Oct. 1.)

GOLDEN TEXT.—I was glad when they said unto me, Let us go into the house of the Lord.—Psa. cxxii. 1.

SUGGESTED DAILY READINGS.—M. Ps. cxxii. Tu. 2. Chron. xxix. 25–31. W. Ps. lxxxiv. Th. Ps. xcii. F. Isa. ii. 1–5. S. Luke iv. 14–22. S. Rev. vii. 9–17.

INTRODUCTION.— The date of this Psalm is not known; but it is commonly regarded as one of David's compositions. This is one of fifteen Psalms (cxx.–cxxxiv.) each known as "A Song of Degrees," or "Ascents." The word degrees, or ascents, is supposed by modern scholars to refer to the successive stages of the pilgrimage which the Jews were accustomed to make three times a year to the temple in Jerusalem —these Psalms being sung on the way. Others think they were the collection composed or selected for the return journey from Babylon to Jerusalem. If regarded as selections for the latter purpose, both ideas may be correct. Psalm cxxvi. seems to have been composed after the Captivity. The Psalm of our lesson seems to be a fitting introduction to the restoration of the people to their country, their city, and their religious services, after so long a deprivation. It may well have been sung at the dedication of the temple, which we saw completed in our last lesson.

But it is not difficult to apply it in Christian worship, as a song of joy in the house and service of the Lord. Though literally applicable to the Jews in the olden times, still, in the spiritual sense, the house of God is as real to us as the literal house was to them, and Jerusalem and Zion are often applied to the Church, of which they are typical. The Psalms are common to all times, because they express feelings, hopes and prayers that are common.

I. THE JOYFUL SUMMONS.—Ver. 1. The invitation was to go into the house of the Lord. It was a call to something good—a thing of joy and gladness. Such was the social gathering of the Jews to the city and temple of God three times a year. It must have been specially joyous when they were privileged to meet there again as a restored people after their long captivity. Some of us know by experience the joy of the home-coming, and of the renewal of religious privileges, after years of deprivation.

True religion is a thing of joy and gladness. It is not a thing of sadness or melancholy. Jesus said: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."—John xv. 11. See also xvi. 11. The apostle said: "Rejoice evermore;" and "Rejoice in the Lord alway: and again I say, Rejoice."—See Philip. iii. 1; iv. 4; 1. Thess. v. 16. The Christian may have sorrows, and he may for natural reasons be melancholy, but such things are not the fruit of true religion. The teaching of God's truth, and the presence of his Spirit within, throw light on life's darkness, drive out the natural gloom, bring comfort in sorrow and affliction, and give songs of joy in the night.

True religion is not only joyous; it is also social. It desires others to share its joy. It says; "Come; let *us* go up." People may be selfish in worldly things; but they are never selfish in spiritual things.

The house of the Lord was the temple, the chief glory of Jerusalem, the symbol of God's presence. It is often applied in modern times to the meeting house; and a place faithfully devoted to the worship of God will have sacred and happy associations; but, strictly speaking, the ancient temple was a type of the spiritual temple—the true Church, in which the Spirit of God dwells. To come into that house is the most joyous event.

II. THE PLACE AND PEOPLE.—Vs. 2–4. The temple was in Jerusalem. To stand there within her gates was a thing of joy. It may well represent our having a standing in the Lord. It is also a type of the New Jesusalem—the coming and all-glorious city of God.

That it has primary reference to the ancient city and people seems clear. To it the tribes went up, to worship the Lord, according to his law, and to give thanks to his name—for a testimony unto Israel, R. V.—proving their devotion to the Lord and his cause. But God's people in this age of greater light and opportunity ought to be equally faithful and joyous in service. The very joy of life lies in thanksgiving and praise. Whatever our difficulties, we have much for which to be thankful.

III. THRONES OF JUDGMENT.—Ver. 5. Jerusalem was the civil and religious metropolis of the nation. The plurality of the "thrones" seems to indicate the typical and far-reaching character of the Psalm. Jesus said that in the regeneration, when the Son of man shall sit in the throne of his glory, the twelve apostles shall also sit on twelve thrones, judging the twelve tribes of Israel.—Matt. xix. 28; See also Rev. xx. 4. That city shall rule the world in righteousness.

IV. THE BLESSING SOUGHT.—Vs. 6–9. The call was to pray earnestly for the peace of Jerusalem. And prosperity was promised to those who loved her. To love Jerusalem means to love

all for which she stands—justice, truth, righteousness and peace.

The answer is a prayer: "Peace be within thy walls, and prosperity within thy palaces,"—the homes of the people. For the sake of others, as well as himself, the true Jew would pray for the peace of Jerusalem, and also for the sake of the temple within her.

True religion is not selfish. It works and prays for the good of others. The more Christianity rules, the more is done for the general good. Salvation is not merely for ourselves but a means of reaching and blessing others. The joy of the Lord is realized when men are blessed. This is the glory of the future kingdom of Christ and his saints.

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GOD'S ATTRIBUTES.

[TUNE: "In the Silent Midnight Watches." *Methodist Hymnal.*]

Like a river, like a river, like a mighty flood,
Failing never, winding ever, flows the Peace of God,
Bearing on its mighty bosom every trusting soul
Through the open gates of glory, deep its waters roll.

Like a river, like a river, like a mighty flood,
Sweeping error down forever, flows the Truth of God.
Through eternal ages sweeping, deep'ning as it goes,
Cleansing every sin-stained creature, as it onward flows.

Like a river, like a river, like a mighty flood,
Scattering darkness, spreading brightness, streams the Light of God.
Blessed quick'ning golden sunshine, ending nature's night,
Risen shining Sun of Glory, God's eternal Light.

Like a river, like a river, like a mighty flood,
Giving ever, seeking never, flows the Love of God.
Ever freely richly giving, pouring oil and wine,
Loving both the saint and sinner, this is Love divine.

Like a river, like a river, like a mighty flood,
Resurrection, benediction, is the Life of God.
From the ever-living fountain, Christ the risen Son,
Life eternal, ever flowing, reaches every one.

—*Selected by W. I. Mann.*

THE SABBATH is made into a 16-page tract. Price ten cents a dozen postpaid. Keep the silent workers busy.

GOD'S TRIUMPH, our missionary booklet, (64 pages), giving a brief statement of God's revealed purpose, has been prepared by special request for the benefit of new readers. Price, three cents a single copy; or we will mail ten to ten addresses for twenty-five cents.

☞ SPECIAL OFFER:—*New* subscriptions received before January 1900 will be credited from the time they are received to December 1900. When you send your own renewal enclose fifty cents more and have the HOPE sent to some friend for a year.

RECEIVE AND OBEY.

THE apostle says, "As ye have received Christ Jesus the Lord, so walk ye in him."—Col. ii. 6. Blessed are they who receive the Father's estimate of his Son, and receive the Son as the revelation of his Father's love and forgiving grace. Truth must become practical to do us any good. But the gospel is the power of God unto salvation (life) to every one that believeth.—Rom. i. 16. No one will receive, or accept forgiveness of sin, before realizing his sinfulness and condemnation. The Spirit of the truth convinces of sin, before he convinces of righteousness—God's covering for sin.—John xvi. 8-10; Rom. iv. 3-7. When convinced of sin and the consequent need of Christ, "Whosoever believeth in him shall receive remission of sins."—Acts x. 43. Believing does not make forgiveness, but is the receiving act. God's love and forgiveness are revealed or contained in Christ—in Heaven's bank—subject to our believing call for it. "Whosoever shall call upon the name of the Lord shall be saved."—Rom. x. 13. According to the context, believing precedes calling, and hearing precedes believing. "Faith cometh by hearing, and hearing by the word of God."—Ver. 17. Christ is God's Word, and the revealed truth—the gospel—is the voice of the Son of God. The hour is coming, and now is, when the dead shall hear his voice, and hearing, shall live.—John v. 25. The truth is the quickening power; believing shows the receptive state of the mind. "He that believeth on the Son hath everlasting life," * * "is passed from death unto life."—John iii. 36; v. 24.

Oh, what a fullness of power in the truth of God the Father, flowing to us through his only begotten Son! He forgives; he quickens; he saves. Let it be emphasized that faith does not *create* the needed blessings, but *receives* them. We are not saved *by* good works, but *to* good works.—Eph. ii. 8-10. We receive the life as God's free gift (Rom. vi. 23) and then obey.

Faith in God's love and gift to us personally, produces love toward the Giver. Faith works by love,—leading to obedience. Jesus said: "If ye love me, ye will keep my commandments."—John xiv. 15, R. V. Love is the spirit—the very essence—of the new life. "We know that we have passed from death unto life, because we love the brethren,"—"because of the Spirit he has given us." "We love, [not only him, but our fellow-beings] because he first loved us." Salvation consists in having God's qualities produced in us. True obedience is acting out what God through Christ has wrought in us. We receive Christ as our life and righteousness, and then obey.

To be baptized is often spoken of as obeying the gospel. This is not without good reason. Jesus said: "Believe and be baptized." What the Lord has joined together, let not man put asunder. Neither would we invert the order. The gospel is summed up by the apostle as Christ dying for our sins, being buried, and rising for our justification; and baptism is a symbol of these facts. To obey from love is more than a duty; it is a blessed privilege. The spirit of baptism is the essence of all obedience—the whole following Christian life—dying to sin and rising to righteousness. This is true overcoming. In view of this, what wisdom was shown in our Lord's choice of a symbolic ordinance.

We cannot produce life in ourselves, but we can do much to prove that we are alive. We can add to faith the seven graces, and so make our calling and election sure. It is a blessed privilege to receive Christ and obey him. He that thinks rightly of Christ will love and obey.

☞ SEND US a good big list of names for Sample Copies of the HOPE.

EXTRACTS FROM LETTERS.

Pleasure and Profit.

I AM sorry I did not remit my subscription sooner. I now enclose one dollar for the HOPE for this year. I find much pleasure and profit in reading it, and would regret having to do without it. As I am well up in years, and do not attend public divine service, your valuable paper is a source of enjoyment to me. G. A. R.

OWEN SOUND, ONT.

Help in Need.

INCLOSED find five dollars—a little of the Lord's money for you. That he may be pleased to shower on you financial, physical and spiritual blessings is my prayer.

You may send me a cloth-bound copy of PERFECT DAY. R. H. L.

NORTHPORT, WASH.

Joy in Christian Life.

A FRIEND and comrade of my deceased husband wrote and informed me about the DAY DAWN, and of your willingness to help the poor with reading matter. He knows I am a great reader, and that it would please me to read it. I am greatly interested in Bible study. I love all good, religious books. I have tried to do work for my Divine Master a great deal in my lifetime, in Church and Sunday School. I have found the Bible to be a source of great happiness pertaining both to this life and that which is to come. And if I know anything of my heart, my greatest desire is to love and serve the Lord.

I have seen much sorrow, and have come through deep waters and fiery trials; yet I can rejoice today in my blessed Lord and Saviour. He has always helped me, and I have found his grace sufficient for me. And I expect in his good time to reap a great reward in the choice I have made—to sit with Mary at the Master's feet. We will be rewarded for all our labors and conflicts in his service here below.

Yes, I love the name of Jesus, and I love to work for him, because his yoke is easy, and his burden is light. I have many things to be thankful for—the greatest of which is that he died for me. He has opened the portals of glory for all his followers. Words cannot express the joy, comfort and hope that pertain to the religion of Jesus Christ. The world can neither give nor take away the enjoyment of a true, devoted Christian. S. R. T.

TROTTER, KY.

About Organization.

INCLOSED I send you $2.50. Please apply $2.00 on my subscription to the HOPE, and for the other fifty cents send me an assortment of tracts.

I wish you would arrange the article in the HOPE of Feb. 1, headed "The Gospel," into a tract, adding many more Bible facts which, though true, are by no means gospel.

I want to say to you, dear brother, that your publications have given me more light on divine revelation than all other books I have ever read, and I have a large library, and have been a regular student of those books, including several commentaries, for over forty years. I have been preaching the gospel all that time, and have had good success in winning souls to Christ, but I now see I have been preaching many errors, which I am now glad to correct.

And now, dear brother, allow me to say that, with all the light God has given you on the meaning of Holy Writ, I think you are making one sad mistake, in that you have not organized those who are true believers in the great hope for all the world, into a body of coworkers, who by this time would have spread the glorious gospel of a saved world and a clean universe over all our land. By being organized into a body they could and would be a power in spreading and planting permanently all over the world the glorious gospel of a full salvation for all mankind during the victorious reign of the Christ.

Can you conceive of a human body, all separated, each hand, foot and all other members, moving and acting independently? Could such a disconnected body accomplish much? Well, the apostle uses the human body as a figure of the church, showing that the perfectly organized body, all the members acting in harmony with each other, is the only body that can succeed—each member feeling it could not do without each and every other member of the body. The glorious gospel truths you are publishing would have moved the world by this time, with such an organized body.

COLBY, KAN. L. M. B.

REPLY. — Concerning the proposed tract, if enough of our readers are interested sufficiently and will order at once enough to make 1000 copies, at the rate of ten cents a dozen, or seventy-five cents a hundred, I will see that it is made. Let those interested in the circulation of this or a very similar tract, order at once, and if the orders do not warrant the making of the tract, I will credit the amounts sent on the HOPE, or otherwise, as each one sending may direct.

I do not know which other Bible facts Bro. B. would like to have added. I would gladly receive suggestions.

I am always glad to know that the Lord has used my efforts as a means of blessing others. To him be the glory.

Concerning the brother's suggestion about organization, there seems to be room for difference of opinion among believers in the larger hope. First, it is not certain that I could have effected the organization of all believers in the larger hope if I had tried to do so. To me it seems very certain that such an effort on the part of *anyone* would have been a total failure.

Second, I think that if the Lord had wanted such an organization at the present time, he would have placed this phase of the gospel work in the hands of a competent organizer. For my own part, I think I am safe in adapting Paul's language on another subject: "The Lord sent me, not to *organize*, but to preach the gospel." If such an organization is ever to be effected, the Lord will raise up the one or more who will do it.

Third, I am not sure that the spread of these truths, which relate to the fullness of the gospel and the victory of Christ, have been hindered for want of such an organization as the brother suggests. It is wonderful how the larger and better view of God and his plan for the salvation of mankind, is finding its way into all denominations—like God's leaven affecting the whole Christian world. It is by no means claimed that this all results from *our* feeble efforts. It is in the air, so to speak; and we are thankful that God has let us do a little. But I think we, who have been working through and sustaining THE WORLD'S HOPE, and sending out its kindred books, have had freer access to the Christians of the various denominations, because of our non-sectarian attitude, and because we are not seeking to build a new denomination.

Fourth, some have taken an extreme attitude of antagonism to all the churches, and have raised the cry in reference to them, "Come out of Babylon." But it seems safe to say that many who still think they have good reason for staying in their several denominations, are farther from Babylon, as to their spirit and teaching, than many who are calling them out. I still think that the Reformation, long ago begun and not yet finished, is a movement away from Babylon toward the New Jerusalem. I think it is a good plan to get all the light we can, walk in it, and let it shine.

Fifth, while not a defender of any denominational organization, and therefore not seeking to build a new one on the basis of the larger hope, still I am a firm believer in the "one body" of which the apostles speak, and also in

the local or family church organization, which in its locality, is the representative of Christ, and the pillar and ground of the truth. My position is on the middle ground between the great sectarian organizations and no organization. But I would not think of making the larger hope views the basis of fellowship. "He that believeth on the Son of God hath everlasting life;" and whoever, having the Spirit of Christ, bears its fruit, I accept as a brother or sister in Christ, whatever the difference of opinion may be on the extent of the gospel plan. It would hardly seem safe to apply the Bible illustration of the Body of Christ to any organization (larger hope, or any other) that would not admit or include all Christians.

Sixth, there is nothing in the fact that we are not all organized in one body, as larger hope believers, to prevent our cooperation in the work of circulating the publications which have done us good, and preaching the gospel of Christ in the largest sense that we know.—EDITOR.

Lost Without It.

IT has been a long time since I have sent you any pay for your welcome paper. I now send one dollar. It may be my last. God only knows. I hope I can send you some more in the future. My book DAY DAWN that I bought from you, and esteemed next to my Bible, I loaned to a good church member and she destroyed it, which made me sorry for her. I am lost without it, but I cannot buy one now. May God have mercy on her.

Brother Paton, if you never hear from me any more, I feel assured that we will meet beyond this vale where pain will be no more; where all nations will be gathered and God will be all in all. I send my love and respects to all the HOPE family. So farewell for this time.

HINDSVILLE, ARK. G. T. G.

Christ Died for All.

* * I WISH I could send you money enough to pay for all who want the HOPE and have no money to pay you. I should miss it very much if I could not have it. I can understand the Bible so much better since receiving your books and papers. I never get a paper but I find something that is just what I wanted. THE WORLD'S HOPE is a blessed hope; it is like an anchor to the soul, sure and steadfast. What matters these little side opinions on unimportant matters? the one great fact remains, Christ died for all and all will be saved in his own time and way; and his way will be right. To me it is a blessed thought that *all* are redeemed.

Hoping you will live long to keep the lower lights burning, I remain,

CHICAGO, ILL. MRS. L. W. B.

A CORRECTION.

BY mistake, the first article in the HOPE of Sept. 1, was headed "The Baptist Church." It should have been "The Baptized Church." The article did not refer to any sect, but to the whole Church—the body of Christ.

—EDITOR.

THE ATONEMENT.

The revised ATONEMENT is complete. Besides many minor changes made, a new section on "The Burnt Offering," and a chapter on the "Object of the Judgment," have been added. Size, 96 pages. Price, single copy, ten cents; six copies, fifty cents.

☞ WE will send DAY DAWN, THE GOLDEN LINK, and either THE PERFECT DAY, or MOSES AND CHRIST, in paper cover, to one, or several addresses, for $1.00.

THE EASTER GOSPEL, (revised) is now ready for circulation. It is a 16-page tract, based on 1. Cor. xv., and is the Gospel of Resurrection. Price 15 cents a dozen or $1.00 a hundred.

BABYLON IS FALLEN.

BABYLON the great is fallen, is fallen.
No restitution joys for her.
She goes the way of Nimrod's city.
O mystic city! fallen far from grace.
We would have healed thy wound, but ah!
Thy sins a lasting death deserve.
Blood of holy prophets and saints,
Blood of the martyrs of Jesus,
Of all that were slain on earth,
Their blood is found alone in thee.

From this abode of devils vile,
This hold of every spirit foul,
This cage of every bird of prey,
There comes a wail of agony.
From her satanic cup, by force,
She made all nations drink
The wrath wine of her impurity.
She lived deliciously, and glorified herself.
She said in her heart, I sit a queen;
I am no widow. No sorrow shall I see.
All her merchants have waxed rich
Through the abundance of her delicacies.
Kings of the earth, and priests presumptuous
Have committed fornication with her.
O Babylon! where is thy blush?

Come out of her my people,
Receive not ye her plagues.
In one day her awful woes shall come:
Burning and mourning, famine and death,
Strong is the Lord who judgeth her.
He remembereth all her iniquities.
Down in oblivion's sea of fire
With violence just she shall be cast.
For by her wiles and sorceries,
All nations were deceived.

Hark, to Zion's watchman's shout!
Haste to mount Zion, ye Bible seers;
Ye with the gift of discernment.
Lo! the Lamb stands on the mount,
And calls for His virgins pure.
Haste! ye with His Father's sacred
Name in your foreheads fair,
For Babylon's smoke ascends.

Babylon is burning, is burning!
Loudly shouts the living waters.
Hear the voice from Heaven reply:
Over the kings of earth she reigned
Unrighteously, by usurpation.
Perish forever, her forehead name!
Fill doubly back to her, ye saints,
The judgment cup of works.
With judgment fires reward her now:
Thus she rewarded you.

Hear the voice of her frightened kings!
Great men of the earth, mighty, noble
And wise after the flesh:
Not many of whom are called.
Far from her flame in fear they stand,
Saying, alas, alas, this is the judgment
Hour of great and mighty Babylon!

See how her rich merchants weep!
Far off as the kings they stand,
Saying, alas, alas, this hour today,
Our riches great, so comes to nought!
O city of great merchandise!
So richly clothed in linen fine,
Of scarlet gay, and fancy purple bright,
So costly decked with glittering gold
And pearls and precious stones,
No more we trade in thee.

Hark! to another distant wail.
From a cloud of dust it comes.
Alas, alas, our city great,
Where we obtained our wealth,
In one brief hour made desolate!
'Tis the voice of traders by the sea,
Shipmasters, passengers and sailors.

Silent now is old Babylon.
Her harps are all unstrung.
No trumpet sounds upon her walls,
No pipers play within her gates.
Hushed the voice of bride and groom,
The millstone sound is never heard,
No craftsman's seen, no candle light;
No bitter tears for Babylon.

Rejoice over her, thou heaven.
Holy apostles and prophets rejoice,
For God hath avenged you on her.
Alleluia! glory and honor to our God,
Who judged earth's great corrupter.
The Lord God omnipotent reigneth.
True and righteous are His judgments.
Hallelujah! Amen!

R. H. LIST.

☞ DO OUR READERS REALIZE how very low we have reduced the price of our books, and how many people may be reached with the truth these books contain by a little co-operative effort and sacrifice on their part? Six copies of DAY DAWN, or ten copies of either MOSES AND CHRIST or PERFECT DAY, for $2.00! Or part of each kind may be had at the same rate; and we will mail them, paying the postage, all to one address or each book to a different address. Some appreciate our offer and are circulating all our books, including THE GOLDEN LINK. Understand, we send three dollars' worth of any of our books, (except the bound volumes of the HOPE), at the retail price, for two dollars sent at one time.—ED.

THE GREAT REVELATION, or God's Love, Purpose and Plan, is a book of 96 pages; paper cover, 10 cents.

☞ WATCH the date after your name to see when your subscription expires.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 17., No. 19. ALMONT, MICH., OCTOBER 1, 1899. $1.00 a year.

VALUE OF THE TRUTH.

THE BIBLE writers lay great stress on the importance of the knowledge of the truth. They give no sanction to a quite common idea, that it makes but little if any difference what men believe, if they are only sincere. Sincerity, or honesty, is a good thing; and really it is one phase of truth—truth in life; but God's truth, as it is revealed in Christ, has a quickening, sanctifying, elevating power—power to make Christlike character; and any error that obscures or belittles the truth, prevents the good result. The more sincerely such error is believed, the greater harm it does.

That there are truths that do not have any uplifting or saving power, may be admitted; and, in such cases, it may make but little difference whether we believe them or not. It seems safe to say that no truth is vital that does not in some way affect character; and, for the same reason, no error is fatal that does not affect character. But "THE TRUTH," so often referred to in the New Testament, is not a matter of indifferent value; and to disbelieve it is not a trifling thing.

The supreme object of the truth—God's revelation of himself—is to lift or draw men toward God. The Bible writers keep the practical object in view, and we ought to do the same. Mere theories of interpretation, that do not affect the life of those holding them, are of small account. On the other hand, mere exhortations to practical goodness are not in harmony with the method of Bible writers. They based their exhortations on great truths. The doctrinal, the practical, and the experimental are always related in the Bible.

In 1. Cor. vi. 19, 20, the apostle stated two great gospel truths, and based his exhortation thereon: (1) "Ye are not your own;" (2) "For ye are bought with a price; (3) "Therefore glorify God in your body, and in your spirit, which are God's." Jesus stated an important doctrine: "Ye are the light of the world," showing the intimate relation of his disciples to himself, and then added: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. v. 14-16.

In Romans xi. Paul gives a glimpse of God's strange dealing with Israel, concerning their election, their fall, and their final restoration. Why did he do this? Merely to gratify human curiosity, or give abstract knowledge? Evidently not; but to make the truth the basis of an exhortation to practical godliness: "I beseech you *therefore*, brethren, by the mercies of God [not merely to us, but toward blinded Israel] that ye present your bodies a living sacrifice, — your reasonable service."—Rom. xii. 1.

Romans xii. gives a grand statement of practical Christianity. If it were carried out in the daily life of all believers— the life of unity and love—if would be heaven on earth, and the world would believe. John xvii. 21. But why should the apostle make the promised restoration of Israel the ground of his exhortation to the church? Because only those who are faithful to Christ will make their calling and election sure, and be exalted to reign with Christ, and share with him as the Deliverer of Israel. "All [blinded] Israel shall be saved, [after the people for Christ's name are taken from among the Gentiles Acts xv. 14] as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them when I shall take away their sins. As concerning the gospel, they [Israel] are enemies for your sakes [as through their fall salvation came to the Gentiles—xi. 11]: but as touching the election, they [Israel] are beloved for the fathers' sakes. * * For as ye [Gentiles] in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these [Israel] now not believed, that through your mercy they also may obtain mercy."—xi. 26-31.

Here is the point of the "therefore" in xii. 1. The faithfulness of Christians will secure them the privilege of opening the eyes of blinded Israel, and bringing them, in due time, into the enjoyment of God's forgiving grace: "For he hath concluded them all in unbelief, that he might have mercy upon all."—Ver. 32. This truth, concerning the final salvation of blinded Israel, has power over all Christians who see it. And certainly the apostle used it for this end, when he said: "I beseech you *therefore* [by God's mercy toward Israel] to present your bodies a living sacrifice." Oh, that all believing Gentiles might see the relation of the faithful church to the salvation of Israel!

In 1. Cor. vi. the apostle uses the truth that the saints shall judge the world, and angels too, as a reason for brother not going to law with brother. "If the world shall be judged by you, are ye unworthy to judge in the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to *this* life?"—Vs. 2, 3. This implies that the judgment of the world and of angels is to be done in the *other* life.

In 1. Cor. xii. the apostle makes the truth concerning the unity of the body of Christ, a reason for the spirit of forbearance and love toward one another. How different would Christians act toward each other, were they always under the

influence of their oneness with and in Christ.

In 1. Cor. xv. the glorious victory of Christ over all enemies, including sin and death, so that all shall be alive, and God shall dwell in all, is made the ground of this exhortation: "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—Ver. 58. Paul did not regard the complete victory of Christ as a dangerous doctrine.

Whoever will carefully read the apostolic writings, will find that they believed in both doctrinal and practical teaching—or, more properly, that they continually made the truths of God's plan the basis of their exhortations.

The importance of the truth is clearly shown in the gospel according to John. "We beheld his glory, * * full of grace and truth."—i. 14. "Grace and truth came by Jesus Christ."—i. 17. They who worship the Father must worship in spirit and truth.—iv. 23, 24. "Ye shall know the truth, and the truth shall make you free."—viii. 32. "I am the way, the truth and the life."—xiv. 6. The Holy Spirit is called the Spirit of truth.—xiv. 17; xv. 26; xvi. 7, 13. Jesus prayed: "Sanctify them through thy truth; thy word is truth."—xvii. 17. One object of our Lord's coming in the flesh was to bear witness to the truth.—xviii. 37.

By the vision of the unclean beasts cleansed, God shewed Peter that he should not call any man common or unclean, and showed him the important truth, that God is no respecter of persons, but of character.—Acts x. 28, 34, 35. This important truth had power enough to modify Peter's after life. It is still an important lesson to learn.

Paul does not belittle the truth, when he speaks against holding the truth in unrighteousness.—Rom. i. 18. Neither when he says that, "Knowledge puffeth up,"—that is, knowledge that does not produce love. He shews its importance by contrast, when he speaks of those who were alienated from the life of God through ignorance.—Eph. iv. 18.

In 2. Thess. ii. 1 he speaks of the Lord's coming as an important safeguard. In verse 10, he speaks of certain ones perishing in unrighteousness, because they receive not the love of the truth, that they might be saved; and in verse 13, he shows that men are chosen to salvation through sanctification of the Spirit and belief of the truth.

Paul shows that the church is the pillar and ground of the truth.—1. Tim. iii. 15. That the workman that needs not to be ashamed is he that rightly divides the word of truth.—2. Tim. ii. 15. And in Titus i. he exhorts the bishop to hold fast the word, that by sound doctrine he may both exhort and convince the opposers; and warns against giving heed to fables, and turning away from the truth, which lead to disobedience and abominable works.

James speaks of being begotten by the word of truth.—i. 18. For this purpose Peter speaks of the truth as the incorruptible seed—the word of God—which liveth and abideth forever.—1. Pet. i. 23-25.

He says also that the sincere milk of the word is good food for young Christians.—ii. 2. This agrees with our Lord's own words about the food for men being, not bread alone, but the word of God.—Matt. iv. 4. Paul says the truth is milk for babes, and strong meat for the more advanced.—Heb. v. 12-14. Peter says that grace and peace come through the knowledge of the Lord, and that the divine nature is imparted through his promises. He also says it is well to give heed to the sure word of prophecy, as unto a light that increases until daylight.—2. Pet. i. He uses the Lord's coming and the dissolution of the present order of things as a motive to holy living; and closes his epistle by exhorting Christians to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. iii. 11, 14, 18.

John emphasizes the love of God to man, and our love to him and to each other; but he bases it all on the truth revealed, that "God is love." He says God's love was manifested in the gift of his Son,—in that he sent him to be our Propitiator, our Reconciler. "We have seen and do testify that the Father sent the Son to be the Saviour of the world." "And we have known and believed the love that God hath to us." "He that loveth not knoweth not God; for God is love."—1. John iv. In the preceding chapter he urges the hope of our being like him at his appearing as a motive to purity of life; and in the last chapter he speaks of the importance of believing God's record concerning his Son,—"And this is the record, that God has given to us eternal life, and this life is in his Son." In John xvii. 3, he records our Lord's own words that to know God, and Jesus Christ, whom the Father sent, is life eternal.

Time would fail us to show the stress laid by the apostles on the importance of knowing what God has revealed concerning himself and his loving purpose concerning mankind. Men are begotten by the truth, quickened by the truth, sanctified by the truth, fed by the truth; and truth is the great motive to loving obedience. We surely cannot over-estimate the value of the truth which leads and draws us toward God. And it is not mere abstract truth that does this, but truth which is embodied in the living and loving Person of Christ. He said: "I am the Truth;" "And his name is called the Word of God."—John xiv. 6; Rev. xix. 13. Knowing him, we cannot but love the truth.

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DEATH AND ETERNAL LIFE.

As death is the wages of sin, and sin is finished in death; and as Christ made the atoning sacrifice for the sins of the whole world, and (speaking of the things to come as though they were) said, "It is finished," it seems to be a foregone conclusion that, when death shall be swallowed up in victory, and put away, (as it will be), man will suffer no more on account of sin.—Isa. xxv. 6-9. For, it is written, "I will ransom them from the power of the grave. O death, I will be thy plagues, O grave, I will be thy destruction."—Hosea xiii. 14.

As the result of losing life is death, and as the last enemy, death, is to be destroyed, the result of destroying death is life; therefore when death is destroyed, all will be alive in Christ. And thus only could it be possible to destroy the works of the devil, and obtain a victory. As all are to be made alive in Christ, and ransomed from the power of the grave, they cannot die any more."

When every creature is thus delivered from the bondage of corruption, so that they cannot die any more, every creature will surely confess that Jesus Christ is Lord, to the glory of God the Father. And surely it will be so, for Jesus said, "I, if I be lifted up from the earth, will draw all men unto me." John xii. 32. And as he drew Paul, the chief of sinners, and has received power over all flesh, that he might give eternal life to whomsoever he will—all for whom he died—we should not limit the power of the Holy One—for his arm has not been shortened that he cannot save all for whom he died, and redeem them from the power of the grave. John the Revelator was shown things that Jesus said must come to pass, and he said that he heard ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and glory, and blessing."—Rev. v. 11, 12.

That is a great host, John, but there should be a greater host than that to swell the glad anthem of praise to God and the Lamb; for the angel at the birth of Jesus said, "Behold! I bring you good tidings of great joy which shall be unto all people."—Luke ii. 10. And Paul said that Jesus Christ both died and rose and revived, (relived) that he might be Lord both of the dead and living.—Rom. xiv. 9.

Oh! yes: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, (Matt. xxv. 31: Rev. iii. 21), and unto the Lamb for ever and ever."—Rev. v. 13.

The foregoing certainly foretells a happy condition of all God's creatures, every man for whom Christ died, and it agrees with the words of Paul to the church at Rome: "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us—[the sons of God.] For the earnest expectation of every creature [Wilson's translation] waiteth for the manifestation of the

sons of God. For every creature [or the whole creation,—Revised Version] was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, [Therefore there is hope for every creature.] because every creature shall be delivered from the bondage of corruption into the glorious liberty of the sons of God."—Rom. viii. 19-21. And John the Revelator heard them praising God and Christ after their deliverance from the bondage of corruption, and the power of the grave.

When Jesus, the Nobleman, returns from the far country (heaven) and comes to the Ancient of Days (the ancient angel prince of Daniel's people), he will receive his kingdom from him, that all people, nations and languages should serve him (Dan. vii. 13, 14, 22.) both the living and the dead.—Rom. xiv. 9. He will judge (rule or control) the living and the dead at his appearing and his kingdom.—2. Tim. iv. 1. Then all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall come and worship before him; for then the kingdom will be the Lord's and he will be the Governor of the nations.—Psalm xxii. 27, 28. Then, "All the nations whom thou hast made shall come and worship before thee, O Lord, and glorify thy name."—Ps. lxxxvi. 9, 10. "Yea, all kings shall fall down before him; all the nations shall serve him."—Ps. lxxii, in full. "He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight." "All nations shall call him blessed." "And blessed be his glorious name forever; and let the whole earth be filled with his glory."

Who could anticipate anything greater, grander, or more glorious? Therefore let us all be of the same mind. "Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. vi. 9, 10: Dan. vii. 13, 14, 22, 27.

God's gospel of his coming kingdom is the sacred tie that binds in sweet communion kindred minds. How happily together the heavenly race they run, doing the will of God and also his son—as embryo kings and priests of God's kingdom to come.

To all except those begotten to a new mind, by receiving the mind of Christ, the promises which we believe, and the hopes we cherish, seem visionary, and too improbable to be received or acted upon. But in the ages to come, (Eph. ii. 7.) when God shall pour out his Spirit upon all flesh, and write his law of love in their hearts, as in the present age he pours it upon his servants and handmaids, then indeed will all understand and appreciate the exceeding great and precious promises, now being grasped by his little flock of servants and handmaidens. And they will rejoice in the obedience and exaltation of the church, saying, "Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready."—Rev. xix. 7. For then the Spirit and the bride will say, Come; and let him that heareth say, Come; and let him that is

athirst come; and whosoever will, let him take the water of life freely.—Rev. xxii. 17. A. B. OPPY.

NOTES ON SUNDAY-SCHOOL LESSONS.

Haman's Plot Against the Jews.—Esther iii. 1-11.

(Lesson for Oct. 8.)

GOLDEN TEXT.—If God be for us, who can be against us? Rom. viii. 31.

SUGGESTED DAILY READINGS.—M. Esth. ii. 15-23. Tu. Esth. iii. 1-11. W. Esth. iii. 12 to iv. 3. Th. Esth. iv. 4-17. F. Esth. vi. 1-11. S. Esth. vii. S. Prov. xvi. 5-19.

INTRODUCTION.—The author of the Book of Esther is unknown. Some think it was Mordecai who wrote it. Whoever it was must have been familiar with what he described. The date of the writing is also unknown. The story belongs in the half century between the sixth and seventh chapters of Ezra. It was after the dedication of the second temple, and before Ezra came to Judea.

There are two principal theories concerning this book: (1) that it is actual history; (2) that it is historical romance founded on fact. In favor of its being history is the fact that the Jews have always held the book in great veneration, and that, since the second century before Christ, they have kept the feast of Purim (ix. 26-32) to celebrate their deliverance from the Persians through Esther. Such a celebration could hardly have been founded on a fiction. Again, the book is marvelously true to Persian manners.

On the other hand, some are troubled at its contents. The morality of the book is thought to be unsound. The order for the extermination of a race is regarded as improbable. In the light of a Christian civilization, it is hard to think of an ideal young woman ordering the slaughter of thousands of people. There is no mention of God or of religion in the book. But we must remember that they were not living in modern light. And while it does not mention God, it certainly illustrates his Providence. Facts concerning God's worshipers, the plot for their destruction, and their wonderful deliverance, are simply stated, to demonstrate that the God of the Jews was the God of the universe.

These Jews were still scattered through the Persian provinces, showing that the restoration to Jerusalem was representative, not universal.

The king Ahasuerus of Esther is believed to be the Xerxes of history—the son of Darius Hystaspes. The dates are said to agree, as a key fits a lock. The character of the man—the absolute monarch—is clearly revealed in Esther. He was proud, self-willed, amorous, reckless of human life, yet not actually blood-thirsty. Absolutism made him weak and childish.

In Esther i. is given an account of a great royal feast, in which the nobility of 127 provinces was gathered before the king. It is thought he was planning another war of conquest. The aim at this feast was to impress the nobles and princes with the greatness of the king and his resources. The feast lasted six months. After this a general feast was given, which lasted seven days. It was a time of drunken hilarity. Every man was allowed to drink as much as he pleased. And Vashti—the queen,—probably a favorite concubine—made a feast for the women. At the height of the drunken debauch, the king ordered Vashti to appear in the presence of the drunken nobility, to shew her great beauty. This order she refused to obey. This was, and may still appear, a great surprise, but who will say that her refusal was not worthy of all praise.

The king was terribly angered. To think of conquering the world, while set at defiance by a woman. For a punishment she was deposed from being queen. And the decree was issued to

(*Continued on page 297.*)

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CONTENTS.

VALUE OF THE TRUTH 289
DEATH AND ETERNAL LIFE 293
NOTES ON SUNDAY-SCHOOL LESSONS
Haman's Plot Against the Jews, (Oct. 8) 295
Esther Pleading for Her People, (Oct. 15) 298
EDITORIAL ITEMS 296
EDITOR'S APPOINTMENTS 296
BOOK OF ESTHER ALLEGORICAL 299
THE ATONEMENT 300
EXTRACTS FROM LETTERS,
Kindly Criticisms on the Sabbath 301
Sharing in the Work 303
Finding the Landmarks 303
Trine Immersion 303
Courage and Hope 304
A Radiating Love 304
Hope for All Mankind 304
SIX GOOD OFFERS 304

EDITOR'S APPOINTMENTS.

Oct. 1, Washington, Mich., 10:30 a. m., and Almont, Mich., 7:00 p. m. In Cong. church.

Oct. 6, Brown City, Mich., 7:30 p. m. at the home of John Vannest.

Oct. 7, and 8, Peck, Mich., Saturday 7:30 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:30 p. m.

Oct. 15, Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

Oct. 22, Open for special arrangements.

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(*Continued from page 295.*)
all the provinces "that every man should bear rule in his own house," right or wrong.

It is thought that an interval of four or five years occurred before a new queen was found in place of Vashti. During this period Greece had been invaded, and Xerxes had failed in his attempt, and returned home.

The second chapter gives an account of the fairest of maidens being brought before the king, that he might choose one to be queen. Through the influence of Mordecai, Esther's cousin, she was brought into the contest, and the king chose her, and made her queen instead of Vashti. That the Jews might have a friend in court was perhaps Mordecai's motive. This in due time turned to their salvation in a time of trouble. Meanwhile Mordecai was faithful as the king's servant, and saved him in time of a conspiracy.—Vs. 21-23.

I. HAMAN'S PLOT.—Vs. 1-11. Nothing further is known of Haman. He is supposed to have been an Amalekite, descended from the stock of the ancient kings of that people, many of whom were named Agag. That such an one—if his descent was known—should be advanced by the king to be the head of all the princes, would be peculiarly obnoxious and alarming to the Jews. The king had commanded all to bow in reverence to Haman. This implied more than civil respect. It was slavish man-worship—even religious homage, according to a custom in the East. Mordecai refused to obey this order. He was like another Daniel—who would not be untrue to God and his religion. The proverb, "When with the Romans, do as the Romans do," had no force with him. He had the courage of his convictions. See Peter's word to Cornelius.—Acts x. 25, 26.

The king's servants observed Mordecai's refusal, and questioned him about it. He told them that he was a Jew; and they finally reported him to Haman, to see whether his reason would stand. Haman was full of wrath against Mordecai. Had he been content with a personal revenge, and reported him to the king, the offender probably would have been put to death. But Haman would not be content without the destruction of all the Jews—all who would not bow to him, if true to their religion. He therefore appealed to the king for a decree to have the Jews destroyed. He did not give his true reason,—wounded pride,—but represented that they were so different from other people, and so disloyal to the king that they were unprofitable to him. He also offered to pay ten thousand talents of silver—variously estimated at $10,000,000 to $20,000,000—to bring it into the king's treasury. Here the weakness of the king was proved. He at once consented to the terrible plan, and gave Haman his signet ring that he might sign with the king's authority any decree he pleased, and gave the silver and the people into his hand.

According to all human appearance a general massacre of the Jews was about to be consummated; but one of the weaknesses of their enemie's plan was putting a period of eleven months between publishing the decree and the day appointed for its execution. "Man proposeth, but God disposeth," even where he may be left out of the plan.

This might well be used as a temperance lesson. Without the influence of strong drink, the folly and meanness recorded in this lesson would not have been possible. We naturally are amazed at the king who could be bribed to allow Haman to destroy thousands of people. What then shall we think of the modern government, which, for a money consideration, gives the Liquor Dealing Hamans the legal right to kill many thousands every year? God hasten their overthrow.

Esther Pleading for Her People.—Esther viii. 3-8, 15-17.

(Lesson for Oct. 15.)

GOLDEN TEXT.—Commit thy way unto the Lord; trust also in him, and he shall bring it to pass.—Ps. xxxvii. 5.

SUGGESTED DAILY READINGS.—M. Esth. viii. 1-8. Tu. Esth. viii. 9-17. W. Esth. ix. 20-28. Th. Ps. xxxi. 14-24. F. Zeph. iii. 14-20. S. Ps. xci. S. Ps. xxxvii. 1-17.

INTRODUCTION.—In our last lesson we saw how Haman succeeded in obtaining a decree from the king for the destruction of the whole race of the Jews; and a Persian decree was irreversible. Now we shall see how their deliverance was secured.

When Haman's decree was issued, Mordecai took the matter greatly to heart—rent his clothes, and put on sackcloth with ashes—signs of deepest mourning. And in every province, there was great mourning, fasting, weeping, and wailing among the Jews. If we could put ourselves in their place, we would not be surprised. Queen Esther hearing of Mordecai's condition, sent him clothing and sought to persuade him to cease mourning; but this failed. She then sent a chamberlain to inquire into the matter. Through him Mordecai explained, and appealed to Esther to plead with the king for her people. She replied that unless she were called into the king's presence, it would be death to appear there. To this Mordecai made a sharp reply: The danger was her own as well as that of her people. If she held her peace, deliverance would come some other way, but she and her father's house would be destroyed. He evidently held that providentially she was brought to her high place for such a time as this. This appeal was successful. She asked that all the Jews at Shusan should join her in fasting for three days, (Does not this imply prayer?) and said: "So will I go in unto the king, which is not according to law: and if I perish, I perish." These were brave words. She was willing to risk her life to save the nation.—Chap. iv.

On the third day, she put on her royal apparel, and while the king sat in his throne, she appeared in the court. When the king saw her there, in her physical and regal beauty, she obtained favor in his sight, and he extended to her the golden scepter—the sign of mercy. So Esther drew near and touched the scepter. And the king inquired what she desired, and declared it would be given her, even to the half of his kingdom. All she then said was to invite the king and Haman to a banquet prepared for the latter. They came. While there, the king renewed his promise to give the queen whatever she should ask. But she did not then reveal what was on her mind, but asked them to come to another banquet on the morrow. Just why this delay, does not appear.

Haman felt honored, and was joyful. But was full of indignation against Mordecai. He rehearsed to his wife and friends how he had been honored by the king and by Esther. But all this was as nothing, as long as Mordecai sat in the king's gate. His wife and friends advised him to have a gallows erected, and ask the king to have Mordecai hanged thereon. And he had the gallows prepared.—Chap. v.

The king passed a sleepless night, and he called for the Book of Records. By this he was reminded how Mordecai had befriended him when two of the chamberlains sought his life. And he remembered that Mordecai had not been rewarded for this help. Just then Haman had come into the court to ask that Mordecai be hanged, and the king called him in, and asked, "What shall be done to the man whom the king delighteth to honor?" Haman thought this meant himself, and he said in substance, "Let him be royally robed and crowned, and riding on the king's horse, let him be escorted through the city." All this the king commanded Haman to do unto Mordecai. Oh, what an hum-

bling of Haman! All dishonored, and doubtless full of fear, he was brought to the banquet that Esther had prepared.—Chap. vi.

At this banquet, the king renewed his promise to Esther. Believers in the providence of God will now see why she had not made her request the day before. Now she pleads for her life and that of her people. She makes a strong appeal. The king until now had not realized what Haman had been doing; so he asked: "Who is he, and where is he, that dare presume in his heart to do so?" And Esther answered: "The enemy is this wicked Haman." Then Haman was afraid. In wrath the king went into the garden, and Haman began to plead with Esther for his life. But it was of no use. The king, returning, was more enraged at Haman, and by his order, he was immediately hanged on the gallows which the guilty man had prepared for mordecai.—Chap. vii. Haman's wrath was a boomerang, which returned on his own head. And he that had been abased was now exalted to fill the vacancy caused by Haman's death.—Chap. viii. 1, 2.

I. ESTHER STILL PLEADING.—Vs. 3-8. The execution of Haman did not save her or her people, for the decree of Haman was still in force. Hence she spake again before the king, fell at his feet, and besought him with tears to undo the device against her people. The king extended to her the golden sceptre—the usual sign of favor—and she rose and stood before him, and pleaded earnestly that the decree against the Jews be reversed. She identified them as her people, her kindred. The order could not be reversed, but a new one issued by Mordecai, by authority of the king, practically annulled the former one. The new decree gave them the right of self-defence, and to destroy all who came against them, and to take their property for a prey.—Vs. 9-14.

II. THE DELIVERANCE.—Vs. 15-17. Mordecai was virtually in the throne, and the Jews had a day of light, gladness, joy and honor. And many of the people of the land became Jews—proselytes—for the fear of the Jews fell upon them.

The rest of the book tells the result of the new decree. When the time came for the execution of Haman's decree, the tables were turned against all the enemies of the Jews, and many thousands were slain. The nation of the Jews was saved. The feast of Purim was instituted, and it has been observed for more than 2000 years.

The facts that look dark in this record should not be judged in the light of an advanced civilization, but in the light of that dark time. The destruction of life ordered by Mordecai was clearly in self-defense. And on the property they laid not their hands. How much better is any modern war? While we cannot glory in war, we may rejoice in the good that often results. The Lord makes even the wrath of man to praise him. Even through the darkest events of human history, and by the judgments of his swift descending sword, "Our God is marching on." And when his judgments are in the earth, the inhabitants of the world will learn righteousness.—Isa. xxvi. 9.

BOOK OF ESTHER ALLEGORICAL.

[I REPRODUCE the following extract from the pen of one who believes that the Book of Esther is of an allegorical or pictorial character. EDITOR.]

The principle characters in the book of Esther, are the king Ahasuerus, Haman, Mordecai the Jew, and Esther the queen. Will it do any violence to make the king represent God the Father, and Mordecai represent Christ, and Esther represent the Church, and Haman the devil, or enemy of God's people? Was not Haman the enemy of God's people, the Jews? Did he not devise a plan by which they might all be destroyed? Certainly he did. Through whom was the salvation of that people wrought? Was it not through Mordecai and Esther? Through whom is the salvation of the world going to be accomplished? Will it not be

through Christ and his bride? Was not Haman a relative of Agag king of Amalek, whom I understand to be a type of all God's enemies, and who was to be utterly destroyed by Saul? God's enemies will be utterly destroyed. Saul was God's anointed typically, and Christ and his royal priesthood are his anointed, under whose feet Satan's head is shortly to be crushed, and all enemies utterly wiped out.

Was not the Jewish church the typical bride of Christ? Did not Christ come to his own, and his own received him not? Was she not put away, or divorced on account of disobedience, and hardness of heart? Did not Christ then turn to the Gentiles to get his true bride? Were there not many called, but few chosen? Did not Ahasuerus put away his wife for her disobedience in refusing to come in before the king and his princes to show her beauty when he sent for her? Were there not then many young and beautiful virgins called in before the king, from among whom he chose another bride? There was only one to be chosen from the many called, in this case. Will not this *one* represent the few that are chosen out of the many that are called in the other case?

Read the book of Esther. The tribes of Israel were brought low, and held as captives in the one hundred and twenty-seven provinces of the king Ahasuerus. Haman, the son of Hammedatha, the Agagite, was the Jews' enemy. All bowed down to him, and did him reverence, but Mordecai bowed not, nor did him reverence. How could he when God had said, "I will have war with Amelek from generation to generation?" "Then was Haman full of wrath. And he thought scorn to lay hands on Mordecai alone; for they had showed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout all the kingdom of Ahasuerus, even the people of Mordecai."—Esther iii. 5, 6. He obtained authority from the king to destroy them all, and erected a gallows fifty cubits high to hang Mordecai thereon.

Even Esther the queen was not exempt, and could not have escaped in the king's palace. "Then were all the Jews in sore perplexity. And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing, and many lay in Sackcloth and ashes."

O Haman! thou insidious foe of God and man, thou Agagite, thou seed of Amalek, dost thou think to cut them off from being a nation, that the name of Israel may be no more in remembrance? O, Amalek! thou shalt yet know that Israel's king is higher than Agag. His kingdom ruleth over all, and thou shalt utterly perish forever. Mordecai believes this, and says: "There shall enlargement and deliverance arise to the Jews from another place." The enemies of the Jews hoped to have power over them, but Jehovah turned it to the contrary, that the Jews had rule over them that hated them. Haman, that wicked enemy, and his ten sons, were hanged on the gallows, and seventy-five thousand of Israel's enemies were slain.

Thus in this final conflict Amalek utterly perished, and Israel remembered, and was enabled by the Lord their God to blot out the remembrance of Amalek from under heaven.

O, Amalek! thou art extinct; thou art quenched as tow; no more shalt thou lie in wait; thou shalt no more arise to smite the hindmost of Israel, even all that were feeble and faint and weary. Jehovah hath triumphed, his people are free.

Happy art thou, O Israel! who is like unto thee, O people saved by the Lord? The Jews rested from the slaughter of Amalek, and made it a day of feasting and gladness.

I have long believed that Amalek was a type of all enemies of God or man. I have believed for years that the Church (as the antitype of Israel) united to Christ (her head) was the power that would crush the serpent's head, wipe out all evil, and bless all the nations, families and kindreds of the earth. I believe there will be a clean universe some day. Everything that is opposed to God, to his cause, and to the good of humanity, must be utterly destroyed. We never can have a perfect day until that is done. ALBERT LEARD.

THE ATONEMENT.

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EXTRACTS FROM LETTERS.

Kindly Criticisms on the Sabbath.

INCLOSED I send you $4.00 for the books you sent and what I now order. Please send me one dozen tracts, "Bible Progression," and two copies of "The Great Revelation."

And now, dear brother, I would like to offer a few remarks about the Sabbath, and a few kindly criticisms. In July numbers of HOPE, pages 200 and 213, it is said that the Sabbath was given only to Israel. Does that include the ox and the ass? It seems to me, from my Bible study, that God knew the man-servant, the maid-servant, and the stranger within the gates, needed a rest day, then and now, apart from any spiritual consideration. I am sure I do. The toiling masses need it. Thank God for it.

There are many other things in that article which might be noticed if necessary, but possibly the writer knows them if he searched the Scriptures before starting to keep the seventh day.

In your reply, on page 208, you say: "The whole decalogue was for Israel in the flesh." Can anyone in the flesh keep the first two? And on these two hang all the law and the prophets. "If ye love me" is the test, and nowhere do I see it commanded in the [New(?)] Testament.

We are told here that we put ourselves under law, as children of Hagar, etc.

I wrote the following words to you sometime ago: "Is a Christian under law by observing the moral law?" Your reply was: "He should do no less."

I believe we have no authority for changing the fourth commandment, only from the church of Rome. And while I do not wish to be too positive, I think Sunday is the mark of the beast, as much as the Sabbath is God's sign or mark.—Ezek. xx. 12-24.

With you I hold there is nothing written on stone for this dispensation; but I believe what is written in Romans ii. 14, 15.

I have been keeping the weekly Sabbath for three years, and feel sure God has blessed me in it, although many dear friends—restitution friends included—have forsaken me; but I have the sweet communion of my blessed Jesus to cheer my lonely path, and with him the way is delightful, and the Sabbath a delight, the holy of the Lord, honorable.

I will now close with a few verses from the word: Rom. iii. 31; vii. 14-22; Matt. v. 17-19; xxiii. 1-3; xxiv. 20; Luke xxiii. 56; Rom. viii. 4-7. These are only a few, but I know you are familiar with them. Perhaps you will kindly publish my remarks. Anyway, we can either agree or differ in love, and sing the glad song together—SALVATION FOR ALL.

E. H.

WINNIPEG, CANADA.

REPLY.—I appreciate the kind spirit of these criticisms, and have none but the kindest feelings toward those who conscientiously rest on the seventh day. But still I think Bro. V. is right in the claim that "the Sabbath was given only to Israel." I think nothing else can be shown from the Bible. Of course, the command included all their working animals, all their servants, and all the strangers who were at any time among them. But those strangers were under no such law when *not* "within the gates."

So far as I can learn from the law given by Moses, the obligation to keep the Sabbath was wholly "apart from any spiritual consideration"—unless the necessity of obedience be considered spiritual. The Sabbath law was a test of loyalty. But I mean that there was in it no requirement to go to a place of public worship, nor to cultivate the spiritual nature. They were simply not to work—to rest. But, in the light of the progressive plan, it seems clear that physical rest is a type of rest from

sin. He who believes in Christ finds rest, and ceases from his own works, as God did from his.—Matt. xi. 28-30; Heb. iv. 10.

So far as mere bodily rest is concerned, one day is as good as another, but as a part of the ceremonial system, (Lev. xxiii.) seven and its multiples are used,—seven being a type of perfection. The square of the seventh day (7 times 7) brings to the fiftieth day—pentecost; and the square of the seventh year brings to the jubilee. I would not spend a breath, nor a stroke of my pen, to argue the Sabbath question, were it not for its antitypical or spiritual application. But I believe that the seventh day found its fulfillment in the great antitypical pentecost—when the baptized church passed from the old dispensation to the new. The seventh day being the basis, the whole sabbatic system then passed away, so far as required observance is concerned. But if either the seventh day or the seventh year should since have been kept, the year should have the preference, because, in the fullest sense, it finds its fulfillment in the Great Jubilee—the times of the Restitution of all things. Some of us believe that great day has begun. In view of this, the observance of days, from a mere legal point of view, seems of small account. All types pass away when fulfilled. And when we have even a foretaste of the Spirit of their fulfillment, and of the rest in Christ, we *need* not observe either days, or months, or years. "Let no man judge you."—Col. ii. 16, 17.

It is not an uncommon mistake among Christian people, whether seventh day keepers or not, to speak of "the two great commands of the law,"—to love the Lord with all the power, and to love the neighbor as one'sself,—on which two, Jesus said, "hang all the law and the prophets,"—as the first two of the decalogue. They are not in the decalogue at all. I do not think anyone can keep these two without regeneration—or without aid from the indwelling Spirit of Christ.

I still think that a Christian "should do no *less*" than observe the moral law. Moral principles are unchangeable. Even without a command, they are in force.—See Rom. ii. 14, 15. But resting at a particular time is not in itself moral. The Gentiles never do that "by nature." I presume there were years in the Christian life of our correspondent, when neither nature nor the Spirit of Christ suggested that the seventh day should be observed. I presume that suggestion was first made by S. D. Adventists, of whom there were none until after all the virgins "slumbered and slept." They are responsible for the idea that Sunday observance is the "Mark of the beast." But according to their own teaching, the "beast," of which they claim it is the "mark," and which was to hold the power over times and laws for 1260 years, did not gain the seat of the dragon until A. D. 538, and yet the Sunday law was enforced, (as they admit) under Constantine, more than 200 years before that time. Better not "be too positive" on such a basis.

There is no authority for changing the fourth commandment. It has not been changed. Sunday observance has another basis. The church of Rome did not originate the idea or custom of observing Sunday. The most that can be truly said is that they attempted to secure uniformity by the *enforcement* of Sunday observance. Of such legislation I have never approved. But the rest for which "the toiling masses" have reason to be thankful has been Sunday rest. Oh! that they knew the higher rest in Christ.

I am glad to know that God is broad enough in the administration of his blessings, to allow "sweet communion" with Jesus to honest seventh day keepers, as well as to honest first day keepers. It is worth learning that the fel-

lowship of Christ and his saints is not based on externals, but upon the indwelling Spirit of life and love. From that point of view, it should be easier to learn that God's law is deeper and broader and higher than the decalogue. The two great commandments, and Christ's new commandment, are far more comprehensive.—EDITOR.

Sharing in the Work.

FIND inclosed five dollars, for which please send two copies of GOLDEN LINK, paper cover, and six of MOSES AND CHRIST, one in cloth, and twenty of GOD'S TRIUMPH. Apply the balance where most needed. You are doing a good work for God, and we all want a share in it as far as we can. God is the rewarder of those who diligently seek him. May we all be ready at his appearing. Your brother and sister in Christ, J. H. AND ELLA G. C.

WATERVILLE, WASH.

Finding the Landmarks.

SEVERAL weeks have passed since I wrote to you. I have been very busy. I have moved here to Fremont, O. I have been doing service here for the Lord Jesus. The prospect seems good. Many are inquiring for the old paths and landmarks; and some have discovered them, and have learned that the Scriptures do teach that a bruised reed will the Lord not break, and smoking flax will he not quench, till he send forth judgment unto victory.—Matt. xii. 20. I inclose order for books.

If any located near here desire me to preach the word to them, if they will address me at Fremont, O., and request it, and are willing to pay my travelling expenses, I will comply with their request. A. B. OPPY.

Trine Immersion.

PLEASE explain Matthew xxviii. 19. Does it call for three dips—one into each name? I have baptized a great many—and every one I dipped three times. Your brother in the Lord,

J. D. RAY.

REPLY.—Evidently the brother has a decided opinion on this subject; but he does not make his opinion a test of fellowship, as he recognizes one as a brother in the Lord who does not believe in the necessity of three dips.

I do not think our Lord's commission calls for three dips—three baptisms—but for one baptism in the three names—or the authority of Father, Son and Holy Spirit. If the meaning of the Greek word *baptizo* is to dip, three dips, or immersions, do not make one baptism.

In view of the difference between Matthew xxviii. 19 and Mark xvi. 15, 16, who can be sure of the exact wording of our Lord's commission? Do we need to care? are the exact words a vital point? I do not think the idea of three dips was ever suggested by the recorded practice of John the Baptist or the apostles of Christ, or by any other Scripture but Matthew xxviii. 19. If this practice is as important as some think, should it not have at least "two or three witnesses?" and not depend wholly upon the grammatical interpretation of one text?

It is not clear that Matthew xxviii. 19 was intended as a formula. Peter did not refer to it at Pentecost. He said, "Repent, and be baptized every one of you in the name of Jesus Christ."—Acts ii. 38. The Gentiles, also, he commanded to be baptized "in the name of Jesus Christ."—Acts x. 48, R. V. and Rotherham. The Samaritans were baptized "in the name of the Lord Jesus."—Acts viii. 16. See also xix. 5. 1. Cor. i. 13 implies that they were baptized in the name of Christ. Paul may have regarded this as equivalent to the three names, for, speaking of Christ, he says, "In him dwelleth all the fullness of the Godhead bodily."—Col. ii. 9.

I think the symbolism of baptism favors single immersion. We are said to be buried and raised with Christ in baptism, (Rom. vi. 4, 5; Col. ii. 12) and

none of us believe he died and rose more than once. "In that he died, he died unto sin *once;* in that he liveth, he liveth unto God."—Rom. vi. 10. We are to do the same—and once is enough. The ordinance is the symbol of the spiritual reality.

I rejoice in the assurance that many who may err in the outward form know something of the inward reality: "For by one Spirit are we all baptized into one body, * * and have been all made to drink into one Spirit."—1. Cor. xii. 13. But those who have the freedom of the Spirit may the more readily see that "Trine Immersion" is not a symbol of the spiritual change through which we must all pass.—EDITOR.

Courage and Hope.

THE HOPE is a welcome friend—giving me great pleasure—inspiring courage and hope in my declining years. Though suffering, I am hoping, and believing every word of God concerning our sinful, groaning creation—part of which is to be delivered not long hence, and the rest afterward, gradually, till all are delivered.

I am thankful that I understand all your books and papers that I have read so far. I love you in the Lord, and believe you are working for Him and humanity. God bless you forever. Your brother. N. W.

PINE RIVER, WIS.

A Radiating Love.

I NOW send you a few stamps for the HOPE. I cannot do without it. I am glad to have it to read, as I am in poor health, and am kept in most of the time.

The fruit of the Spirit is love. The love of Christ is not an absorbing, but a radiating love. The more we love him, the more we shall most certainly love others. God is pure love. Christ will save to the uttermost all who will come to him.

The Lord bless thee and keep thee. Your aged brother in his name,

C. B. WOOD.

Hope for all Mankind.

FIND inclosed two dollars to pay my subscription for the HOPE. I would say this much: I have heard much preaching, and have read many theories during my life—which is now past sixty-seven years—and among all, I find, as I journey down the stream of time, that salvation for all mankind is the only view that satisfies, and gives hope and peace. Trusting in the great and living God, who brought all things into existence, upon whom all are dependent for this mortal life, and who has given to every person that ever breathed the breath of life a longing desire to live in a future world, I have confidence that all will live, but every one in his own order. J. B. C.

BARRY, ILL.

SIX GOOD OFFERS.

IN planning for holiday (or birthday) presents, or missionary work, remember our list of books. We now have something new—THE GOLDEN LINK in paper cover. Single copy, 50 cents. Look over the following offers, all postpaid.

OFFER NO. 1.—Two copies of GOLDEN LINK, (or two of DAY DAWN) and one of either PERFECT DAY or MOSES AND CHRIST, all paper cover, for $1.00.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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THE INCARNATION.

I HAVE received a letter from a brother (A. B. O.), written as a criticism of the article in the HOPE of September 15, headed "What Think Ye of Christ?" The writer fastens upon one idea, as if that were the subject of my article, and says:

"You present the idea that he was the incarnate Son of God, and that he was in existence previous to his begettal by the Spirit of God in the Virgin Mary, his mother. It seems strange that a man of your pretended ability is not able to see that he was not an incarnation, but a new creation, the second man Adam, made of a woman by the Spirit—power of God—the same power that created — made —the first man Adam of the dust of the ground."

It seems well for us all to know the meaning of the words we use. I wonder if the brother has duly considered the words "pretended" and "incarnation." As the former has nothing to do with the subject in hand, let it pass. But it should be understood that "incarnation" means "the coming in the flesh," or "the act of taking flesh and blood." I do not deny that the flesh, or body, which Christ took upon himself, was created by the Spirit of God. But I affirm that the "coming in the flesh" (incarnation) is according to the New Testament teaching. The statement that "he *took on him* the seed of Abraham" appears to imply the previous existence of him who "took on" the human nature.—Heb. ii. 16. A similar implication appears in the statement: "A body hast thou prepared *me*."—Heb. x. 5. He said, "Lo, I come."—Ver. 7. In coming, he took upon himself the nature of man and the body prepared. In 2. John 7, the incarnation—the "coming in the flesh"—is plainly mentioned. Having two natures, Christ was both an incarnation and a new creation—none the less one because the other.

Our correspondent continues:

"It also seems strange that you do not know that on the natural plane David was the root and Jesus was the righteous Branch that Jehovah caused to grow up unto David: for the natural life of Jesus came to him by the power of God through Mary, a descendant of David. And as Jehovah was thus the

producer—the Father—of Jesus, Jesus was the Son—produced—of God, and the Son—produced—of man; therefore he was the Son of God and the Son of man—a new created Son of God; and surely he could not have been in existence before he was produced—made. So instead of being a preexistent Christ, he is the offspring of David, and the offspring of God—David and God being the two roots from which Jesus came. Therefore, the life of Jesus which was with Jehovah has been manifested, and we have seen it, in Jesus the Son of God—made of a woman and under the law.

"But, since he is to be David's Lord and Life-giver on the spiritual plane, the order is reversed, and hence both positions are correct: first, that David is the root and Jesus the Branch, on the natural plane; second, that Jesus is the root and David will be a branch on the spiritual plane, as Jesus taught us, saying of himself: 'I am the root—vine—and ye are the branches.'"

These remarks, concerning the production of Jesus by the power of God and the woman, relate only to the body prepared (Heb. x. 5) which no one claims had a preexistence; but they do not touch the question concerning "the coming in the flesh" of him who was with the Father, and "took upon" himself our human nature. If the brother is right, Jesus was only a man after all, though produced in an extraordinary way, and therefore could not be nor become the Lord of David, nor our Lord. Such a merely human Jesus seems far below the Christ of the gospels—who was human indeed, but more—often called the Lord even then.

To others it may seem satisfactory that a mere human being—tho' miraculously produced — as Isaac also was — could *become* David's Lord and Life-giver; but to me it appears evident that as David's Lord he existed before David, and that as his Son, he was his successor. The same idea is expressed in the statement of the glorified Jesus: "I am the root and the offspring of David."—Rev. xxii. 16. The root and the fruit!—first the root and afterward the fruit.

Some reject the incarnation (the coming in the flesh,) and the preexistence of him who came in the flesh, because they cannot comprehend the matter. Let such ones consider the statement of Jesus in Matthew xi. 27: "No man knoweth the Son." He reveals the Father, but himself remains a mystery.

I do not attempt to explain *how* the preexistent one could take possession of the human form and so constitute the person of Jesus, but I accept it as a revealed fact. That we are not able to comprehend it is no argument against the fact. It seems evident that he who "was with God," in the beginning, and by whom "all things were made," (John i. 1-3), and who afterward "came down from heaven," (John vi. 38) must have existed before he came. To say that we must exist before we can become partakers of the divine nature, is virtually to admit that he had to exist before he could take upon himself our human nature. Indeed, it appears to be a glorious gospel fact, that he came into oneness with us, that we might come into oneness with the divine.

The brother continues:

"You referred to John xvii. 5 to prove Christ's preexistence, but there is not even a hint in that verse about his preexistence; but there is a very

emphatic declaration that Jesus had *glory* with the Father (Jehovah) before the world was. The text says nothing about *Jesus* being with the Father; but the *glory* was with the Father. The glory was on deposit, and it was revealed to Jesus through the Scriptures; and to obtain that glory he endured the cross and despised the shame, and has come into possession of that glory that was on deposit for him with the Father. And now he sets the same glory before us, etc."

I am surprised at the first statement of the above paragraph. I am quite sure I made no reference to John xvii. 5 in the article, "What think ye of Christ!" I was not even writing to prove the preexistence of Christ (only having mentioned it incidentally). The Sonship of Christ was my subject.

But I am also surprised at the statement that John xvii. 5 gives no hint that the Son was with the Father, but that he had *glory* with the Father. How could he speak of the glory *he had* with the Father if *he* was not with the Father. In John vi. 33, 38, 50, 51, 58, we are told that he came down from heaven. In verse 62 he said, "What and if ye shall see the Son of man ascend up where he was before?" In John xvi. 28, he said plainly: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." If these passages, and John xvii. 5, can be read so as to mean less than that he was really with the Father, what is the use of words or of argument?

The idea that the glory was on deposit, and that he who could say, "I am the Truth," had to learn from the Scriptures about the glory he had, or would have, with the Father, is new to me. I confess it appears peculiar. He spoke with authority—out of his own fullness, and not as the scribes—who were learners. What Scriptures reveal the glory of God, to which Jesus attained? Remember, the New Testament was not written till after Jesus' day, so he could not have learned from that.

But another quotation:

"Jesus never taught that he was before Abraham—that is, older than Abraham—but he said: 'I am before Abraham,' not was, but am—that is, before him in the new creation, etc."

This seems a clear case of theory versus Jesus' own words. Jesus said to the Jews: "Before Abraham was, I am."—John viii. 58. I have several versions before me, and all are substantially alike. Rotherham renders it: "Before Abraham came into existence, I am."

The Diaglott gives it: "Before Abraham was born, I am." The margin of the revised version gives it the same. These words of Jesus are in harmony with all of John's other statements on this subject. Of course, he who was with the Father, and who made all things that were made, existed before Abraham.

Though believing in the preexistence and incarnation of the Son of God, I do not claim that only those believing as I do are Christians. In the present case I much regret that an idea which was not uppermost in the article should be singled out as a subject of criticism, and that the practical aim of the article should be eclipsed. Mere doctrinal discussion is not the de-

sign of the publication. I hope the spirit of this statement will be understood and appreciated. It is impossible to publish all that the many men of many minds write; and the line must be drawn according to the editor's judgment, even in face of the danger of making a mistake.

***

AFTER writing the above, another long letter (from T. J. T.) on the same subject comes to hand. It also appears to assume that my object in writing "What think ye of Christ?" was to prove his preexistence. Again I say that was not the subject of the article, and it was barely touched incidentally. The writer takes substantially the same positions as Bro. O. Bro. T. thinks I am "very much prejudiced," "and therefore *cannot* see the question in its true light." He says the Pharisees' dilemma was that

"They could not see the truth that he *would be* David's Lord or life-giver. As a man, Christ was David's Son; as Redeemer and Saviour, he *would be* David's Lord. This is also the sense in which he is 'the root and offspring of David.' He is first the offspring of David, and now, in his glorified state, becomes David's root, or life-giver."

I do not think it is necessary to reverse the order of the Lord's statement, but it seems to be necessary to the theory. The various Scriptures look plain to me the other way.

Bro. T. takes the same position as Bro. O. on the text: "Before Abraham was, I am." And he says Jesus did not mean literally what he said, but was speaking in parables, and that my mistake, like the Jews, was in taking his words literally. According to this idea, this "parable" becomes literal by just changing a word, so that it will be future instead of past, "Before Abraham *will be*, I am." Is this the way to explain parables? He says:

"The word 'before' seems to be a stumbling-block to many, because its meaning is not regarded. 'After me cometh a man which is become before me; for he was before me.'—John i. 30, R. V. The margin says: 'first in regard of me.' The Diaglott: 'for he is my superior.' Rotherham: 'After me comes a man who before me has advanced, because he was my chief.' In these renderings it seems quite clear that John means to say that Christ is before him in the sense of being his superior, or chief, or more highly regarded, and has no reference to priority of existence or birth. And this meaning doubtless attaches to Christ's words: 'Before Abraham was, I am.'"

The Greek word rendered "before," "superior," "chief," in these various versions of John i. 30, is not the same as the word rendered "before" in John viii. 58. And not one of all these translators suggests that "*Before* Abraham" means his chief or superior. "Before Abraham was born" clearly means priority of existence.

The brother refers to my statement, "Much depends on what we really think of Christ," and assumes that I meant that those who deny his preexistence think less of him than those who believe in his preexistence. Again I say I was not thinking of that subject. But, while believing that many Christians hold an erroneous view of Christ, I think the truth concerning him must have a better effect than the error. That is equally true whichever view is right; but I think I would have to lower my

estimate of him if I should admit that he had no existence until he was born. The question in my mind, however, has been and is: What do the Scriptures teach?

To me it is clear that there are several passages in the New Testament that, without straining or special interpretation, appear to teach that before Christ came in the flesh, he was with the Father, and that he came from heaven to reveal the Father and to do his will on the earth. I have already referred to some of them. To prove that he had no existence until he came to earth, it seems necessary to explain away the obvious meaning of these statements. I do not insinuate that the advocates of such interpretations are not honest, or that they are not Christians; but I see no need of such explanations, and am not interested in their publication. I think the effect of the other view is better.

To me it appears a blessed gospel truth that not only God loved the world and sent his Son, but that Christ *voluntarily* left the glory he had with the Father, because he too loved mankind. It was an expression of "the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2. Cor. viii. 9.

To say that he existed and was rich only in God's purpose may satisfy some, but I cannot see how, in such a case he ever became poor, as God's purpose never changed: and the motive is lost growing out of his loving condescension for our sake.

My view is illustrated by the fact that Moses, as a type, left the glory he had with his royal father in order to become one with his brethren in bondage, and deliver them. I think it shows why he was taken into the king's family, and given royal honors, that, as a type of Christ, he might *choose* to leave that glory, to suffer affliction with and for his people:—"Esteeming the reproach of Christ greater riches than the treasures of Egypt." Heb. xi. 24-26. How like Jesus, accepting man's low estate that he might redeem him! Though Lord of all, yet, in his humiliation, he had not where to lay his head.

Philippians ii. 6, 9 speaks of a change from "the form of God," to "the form of a servant," when Christ "was made in the likeness of men," after which "he humbled himself, and became obedient unto death," and still later, was "highly exalted." With our view all this seems plain without any explaining. It is just as plain, and free from parable, as when Jesus said: "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father."—John xvi. 28. Jesus usually spoke to the multitude in parables, but in this case, he was speaking to his disciples, plainly.—Ver. 29.

The brother asks:

"Is Christ lowered in my estimation simply because I deny that he made the material order of things?"

It is not for me to say what effect this denial may have on him; but it is my province to give my reason for believing that Christ made the material order—or was Master of the agents. Believing that the

"Word" is one of the names of the personal Christ, (Rev. xix. 13) John i. 3 is evidence in the case: "All things were made by him; and without him was not anything made that was made." "The world was made by him."—Ver. 10. Col. i. 16 says that all things were created by him and for him. Hebrews i. 2 says: "By whom [his Son] also he made the worlds,"—ages. And verse 10, in contrasting Christ with the angels, gives one of the things said of him: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands."

All the testimonies seem to agree in attributing to Christ the work of the old creation, and with our view, they do not conflict with nor belittle the work he is to do in the new creation, in which, as the Second Adam, he is the Head. Of course, he did not become the Second Adam until he took upon himself our nature to redeem and glorify it.

Bro. T. says he believes Christ *literally* came down from heaven, but not before he was born. He thinks the idea that he "was up in heaven from time to time between the ages of twelve and thirty" is "worthy of earnest thought." I think I am ready to receive any Scriptural evidence of this that can be given. If this could be proved, it would have more weight than anything else presented on this subject. It might be used to explain John xvi. 28 and similar passages, without teaching the doctrine of his preexistence. But in the meantime, I think it is better not to assume that it can be proved.

Now, though differing with these brethren concerning this matter of preexistence, I am glad we agree concerning the present and endless *existence* of Christ, and the asurance of the victory of righteousness and life through him. I am glad that an exact theology is not the ground of our salvation, nor the proper basis of Christian fellowship. Loyalty and love—the fruit of the indwelling Spirit of Christ—are of greater importance.

NOTES ON SUNDAY-SCHOOL LESSONS.

Ezra's Journey to Jerusalem.—Ezra viii. 21-32. (Lesson for Oct. 22.)

GOLDEN TEXT.—The hand of our God is upon all them for good that seek him.—Ezra viii. 22.

DAILY READINGS.—M. Ezra vii. 6-20. Tu. Ezra vii. 21-28. W. Ezra viii. 21-32. Th. Ezra ix. 1-9. F. Ezra ix. 10-15. S. Psalm xlvi. S. 2. Cor. vi. 11-18.

INTRODUCTION.—Last quarter (Aug. 27) we began to study the book of Ezra, but in the lesson of today we are introduced to Ezra himself—about seventy-eight years later. That length of time had passed since the first company (50,000) of the exiles had returned to Jerusalem. The temple had been built, but much yet remained to be done to set the city in order. The restoration was but partial, and by a sad experience the people were inclined to envy those who had remained in Babylon, and the surrounding countries, enriching themselves in trade. Thinking the exclusive policy had been a failure, they began to make alliances with the nations around them—first by intermarriage. Laxity, ignorance and indifference followed. The higher ideals faded, and the sabbath was desecrated.

In many respects the condition of those who remained scattered was better. They were stricter in doctrine and practice, and observed the sabbath more faithfully. This was overruled for the national good. Ezra came out of Babylon at the later time to work a

great reform or revival in Israel. In Ezra vii. 6-10, we learn that he was a ready scribe in the law of Moses, which God had given, that the Lord had given him favor with the king Artaxerxes; that he and a company of the children of Israel went from Babylon to Jerusalem; that they were four months on the way; and his object is expressed in the statement that he had prepared his heart to *seek* the law of the Lord, and to *do* it, and to *teach* it in Israel.

In the same chapter we learn that the king gave Ezra a letter of authority, to take with him all of the people of Israel who were minded to go of their own free will, and to carry all the gold and silver that he could find, to buy sacrifices, and otherwise use in God's service. He gave them a very liberal outfit, exempted the temple workers from taxation, and gave Ezra power to execute the severest penalties on all who refused to obey the law. For this great favor Ezra blessed the God of the fathers. The king was evidently seeking to escape God's wrath against his realm.—Ver. 23.

I. THE JOURNEY TO JERUSALEM.—Vs. 21-32. Ahava was the gathering-point for a start. The place is unknown, but it is thought to have been one of the canals near Babylon, flowing into the Euphrates. The gathering consisted of about 1,700 people. Someone says: "They remind us of Christiana and her children, who would not join the Pilgrim when he set out from the City of Destruction, but who afterward followed in his footsteps." Better late than never. This history seems to foreshow the gradual work of the Reformation—the movement from mystic Babylon to the New Jerusalem. There may yet be a repetition of it in the history of the coming return of the Jews to Palestine. There will be pioneers—already illustrated in the "Zionist" movement of our day; and some care not to take any part in the movement—being content to accumulate wealth among the Gentiles; but they may be led to go later, and bring their wealth and experience into the restored city and nation.

Ezra, before starting, proclaimed a fast, to humble themselves before God on account of sin, and to seek for his guidance, and protection of life and property on the way. He had spoken a great truth to the king, expressive of an exalted faith in God's own care: "The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him." In view of this expressed confidence in the Lord, Ezra was ashamed to ask the king for a band of soldiers to protect them on the way. The order of a certain commander, "Trust in God, but keep your powder dry," was not up to Ezra's ideal of faith in God. The common practice is to trust in self, and every available means of defense, and leave God out of mind entirely. But this band of pilgrims trusted God alone, and were protected from their enemies on the way.—Vs. 23, 31. It is always safe to do ourselves what God has required, and trust him for the rest.

Ezra committed all the treasure into the hands of twenty-two persons. The silver and gold were weighed—implying that it was in bars—not in coined money. The value was four or five millions of dollars. All was counted holy, being devoted to the service of God. These treasures were to be cared for until delivered in the chambers of the temple. They all arrived safely.

It is well to note the work of Ezra soon after his arrival. Mark his humiliation and prayer, in the ninth chapter. He brought the Book of the Law into prominence. The chief reform was the abolishment of mixed marriages, which were contrary to the law. Only by the required separation could the individu-

(*Continued on page 313.*)

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CONTENTS.

THE INCARNATION 305
NOTES ON SUNDAY-SCHOOL LESSONS
Ezra's Journey to Jerusalem, (Oct. 22) ... 310
Psalms of Deliverance, (Oct. 29) 313
EDITORIAL ITEMS 312
EDITOR'S APPOINTMENTS 312
MANNER OF THE RESURRECTION 315
EXTRACTS FROM LETTERS,
Searching the Scriptures 316
Foundation of the World 316
SIX GOOD OFFERS 320

EDITOR'S APPOINTMENTS.

Oct. 15, Buchanan, Mich., 10:30 a. m. and 7:00 p. m.

Oct. 22, Open for special arrangements.

Oct. 29, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Nov. 3, Brown City, Mich., 7:00 p. m. at the home of John Vannest.

Nov. 4, and 5, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Those in the several localities seeing this, please tell others.—EDITOR.

OUR new 16-page tract called BIBLE PROGRESSION giving an outline of the plan of the ages, is now ready for circulation. Price 15 cents a dozen, $1.00 a hundred. Keep the good news going.

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(*Continued from page 311.*)

ality of the nation be maintained. This is an illustration of the principle of separation from the world required in 2. Cor. vi. 11-18.

Psalms of Deliverance.—Ps. lxxxv. and cxxvi.
(Lesson for Oct. 29.)

GOLDEN TEXT.—They that sow in tears shall reap in joy. Psalm cxxvi. 5.

DAILY READINGS.—M. Ps. lxxxv. Tu. Ps. cxxvi. W. Jer. xxx. 18-24. Th. Jer. xxxi. 1-12. F. Jer. xxxiii. 1-14. S. Zech. viii. 1-8. S. Ps. cxxiv.

INTRODUCTION.—The exact date of these Psalms is unknown, but they seem to express the feelings of the people during the long period of the return from Babylon, and to have cheered them with hope amid their many discouragements.—See Ezra, Nehemiah and Esther. These Psalms have their local color, their primary application to Israel in the long ago, but in their spirit they apply to all men for all time. They apply to circumstances into which all are liable to come at some time in their lives.

It may be said again, and with emphasis, that God's great plan in dealing with mankind, is destruction and restoration, captivity and deliverance, death and resurrection. "Thou turnest man to destruction; and sayest, Return, ye children of men."—Ps. xc. 3. The return is after the destruction; the recovery is after the loss; the day is after the night; the peace is after the war; the restoration is after the captivity; the resurrection is after the death. "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."—Rom. vi. 23. This relation of pairs is common in the word, and the better is always the later. God's second order of things is better than the first.

Israel is used as a type of the Church, and both are spoken of as an individual. "When Israel was a child, then I loved him, and called my son out of Egypt." Hosea xi. 1. That the Church is represented by a person—a body of which Christ Jesus is the Head—is familiar to all New Testament students. It appears very evident that the old captivity and restoration of Israel is used to represent all captivities and recoveries—the individual captivity, by sin, and salvation; the captivity of the Church in mystic Babylon and the coming out—usually called the Reformation; the scattering of Israel as a result of their rejection of the Messiah and their future and final gathering; and, speaking of the world, the destruction of all men in Adam, and the resurrection of all in Christ. In the light of such a comprehensive plan, we may find, in the Prophecies and the Psalms, statements applicable some to one case and some to another, and not be under the necessity of thinking that all the statements were fulfilled in the recovery from Babylon, as some think, nor that they will all be fulfilled in the future gathering of Israel, as others think.

I. AN ACKNOWLEDGEMENT OF BENEFITS.—Psalm lxxxv. 1-3. "Favorable to thy land, brought back the captivity of Jacob." It is not difficult to see how Israel might have sung that when the Lord had restored Jerusalem. It may also be a prophecy of what they will sing in the future. "Forgiven their iniquity, etc." The restoration was an evidence of such forgiveness, or covering of sin. As the displeasure of God came on them as a result of sin, when they were restored, they could only think the wrath was removed.

II. PRAYER FOR HELP.—Vs. 4-7. The change from thanksgiving to prayer is peculiar. What was spoken of as done, is now asked for as a thing to be. Like personal salvation, it is begun, but not finished. The first part might refer to the past deliverance, and the second to any future deliverance. Israel clearly has two captivities and restorations. It would not be out of place for any awakened sinner to use

this prayer: "Quicken us! Shew us thy mercy! Grant us salvation!" And yet whenever one really thus prays, it proves that the Lord has begun the work. Before men call, the Lord answers; also while they are yet speaking.—Isa. lxv. 24.

III. ASSURANCE OF AN ANSWER.—Vs. 8-13. If we know that the work of God's Spirit in us *suggests* the prayer, we may be sure of an answer. The Lord never creates a hunger that he will not satisfy. He never convinces of sin, where he will not save. Such assurance is expressed here. "I will hear, * * for he will speak peace unto his people." But it is not to allow them to return to folly, or to continue in sin. God forgives that he may purify. Salvation is nigh to those who fear (reverence) the Lord.

There seems to be a clear statement of the work of Christ here: Mercy and truth have met, righteousness and peace have kissed each other. These are the four cardinal elements of the saved man, and of God's kingdom. Truth will grow in human soil, under the rays of heavenly light and love,—God's righteousness revealed in Christ. What the Lord gives is good, and all his requirements are reasonable. When men learn to do right—not merely cease to do wrong, but learn to make the most of the God-given opportunities—the earth will literally yield her increase. We, as yet, know but little of her wonderful powers of production. Without righteousness man will never fully subdue the earth, nor secure the opening of her richest treasures. Under proper conditions, natural and spiritual blessings will be equal and coincident—that is, when God's will shall be done in the earth as it is done in heaven.

IV. PSALM OF THANKSGIVING.—cxxvi. 1-4. Whoever wrote this Psalm must either have been in the restoration, or inspired with its spirit. The joy of the deliverance was so great that it hardly seemed real. It was like a dream. Can we sympathize with them—not being able to put ourselves in their place? I well remember, when quite young, witnessing the excessive manifestations of joy when runaway slaves first set their feet upon British soil. Freedom had a peculiar charm for them. And though the excessive joy would subside, and many unthought of difficulties arise, they would never willingly return to their vacant places. The joy of a new convert to the Christian life may have a similar charm. Future cares and responsibilities might lessen the joyful emotion, but the true Christian never regrets his start for the Celestial City.

What a contrast in the experience of these Israelites! When as slaves they sat by the rivers of Babylon, they wept when they remembered Zion. They hung their harps on the willows. How provoking to be asked by their captors to sing one of Zion's songs!—Psalm cxxxvii. 1-4. But now the scene has changed. Laughter and song are faint expressions of their joy. Those looking on said, "The Lord hath done great things for them." This is doubtless a prophecy of the future restoration as well as a history of the past. The answer is natural, "The Lord *hath* done great things for us, and we are glad." Salvation begun is a joyous thing. But here again more is called for. More is needed. The captivity was not yet ended. More exiles were yet to return—to refresh and strengthen them, "as streams in the South,"—as Spring rains after a long season of drouth.

V. A PROMISE FOR ALL TIME.—Vs. 5, 6. Life is like a sowing and reaping. The sowing is a loss, but the harvest is gain. They who sow in tears, shall reap in joy. Suffering and affliction have a good ministry. The affliction for a moment works an eternal weight of glory. After all the darkness and sorrow and pain come light and joy and eternal blessedness. God's purpose—the end—justifies the rugged way. The only safety in the way is an abiding faith in the Father's wisdom, power and love.

MANNER OF THE RESURRECTION.

"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." 1. Cor. xv. 44. "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy [the first Adam], we shall also bear the image of the heavenly."—[the second Adam].—Vs. 48, 49.

Are not all men, from Adam down, in the image of their forefathers? There is no third image. I understand all to be in the first image, and that we shall be in the second image. As we have now earthly, mortal bodies, we shall have immortal, heavenly bodies. Are these facts or not? Read 1. Cor. xv. and judge for yourselves. I think Paul, Peter and Christ have left us without room for doubt concerning the kind of body that shall enter the kingdom of God.

Peter said: "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. * * For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."—2. Pet. i. 13-18.

Peter refers to the glorious body which Christ shewed him on the holy mount of transfiguration. When Jesus was thus transfigured, and appeared in a spiritual body, it shone as the sun, and his raiment was white as the light.—Matt. xvii. 2, 3; Mark ix. 2, 3.

Paul says: "For our conversation [citizenship] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashoned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."—Phil. iii. 20, 21. Again, speaking of the second image, Paul says: "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all."—Col. iii. 11.

There has been a great deal said about the resurrection. Some think that the very body that goes down to the grave, is the very body that will come up, and be purified, and then enter the heavenly kingdom. But this will not do; for Paul says, the body sown is not the body that shall be, but God giveth it [the seed] a body as it hath pleased him, and to every seed his own body.—1.Cor. xv. 37, 38. Then the spiritual seed must have a spiritual body.

We all know that what goes down to the grave is male and female, and if it came up from the grave it would be the same. But Paul, speaking of those in Christ, said; "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."—Gal. iii. 28. And Christ told the Sadducees that, in the resurrection, they neither marry nor are given in marriage, but are as the angels in heaven.—Mark xii. 25.

Of course, Christ rose from the sepulcher with his body, and appeared to his disciples; but Paul tells us that though we have known Christ after the flesh, yet now henceforth know we him so no more.—2. Cor. v. 16. If he is to be known no more after the flesh, he surely has been changed out of the flesh to a glorious body.—Phil. iii. 21. And I think when the whole HOPE family awake with the likeness of our dear Lord and Saviour, Jesus Christ, that they will be satisfied.—Ps. xvii. 15.

S. ANDERSON.

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EXTRACTS FROM LETTERS.

Searching the Scriptures.

I WISH to continue taking the HOPE, and will send you the amount of the subscription in October. I could not think for a moment of being without it as long as I am able to pay for it. It was the HOPE that led me from darkness into the light and liberty of the gospel. It was the HOPE that led me (five years ago), like the noble Bereans (Acts xvii. 10, 11), to search the Scriptures daily, to see whether these things were true. Studying the Scriptures, in connection with the DAY DAWN, PERFECT DAY, MOSES AND CHRIST, and the HOPE, has become a great pleasure and satisfaction to me; and I shall never cease to give thanks that they came into my possession.

ALTOONA, PA. A. S. B.

Foundation of the World.

YOU will probably be surprised to hear from me again so soon, but I seemingly could not keep still. I have been looking, praying, and searching for the truth ever since you were here, in regard to "the foundation of the world." I find the word foundation has a number of meanings. It represents the Hebrew word *Yasad*, which means, according to Dr. Young, to establish, found, to appoint, lay the foundation, to take counsel, foundation to be laid, to lay for a foundation, ordain, to be instructed. Also foundation represents the Greek word, *Katabole*, which means, to conceive, to be laid up, be appointed. The texts I shall use will all come under the above definitions.

Isa. xxviii. 16, 17: "Lo, I am laying a foundation in Zion, a stone, a tried stone, a corner stone, precious, a settled foundation. And I have put judgment for a line, and righteousness for a plummet."—Young.

To me Zion, here mentioned, represents the New Jerusalem, and God is here speaking of something to be done at a future time. I know the prevailing opinion is, that the Lamb was slain before the foundation of the (earth) world, or before Adam transgressed. [World when standing for earth comes from the Greek word, *ge*, and means, land, earth. World when mentioned in connection with the Lamb slain from the foundation of the world, comes from the Greek word, *Kosmos*, and means arrangement, beauty, world.] Such idea appears to me to be rather far-fetched, as I can find no such teaching in the Scriptures. There is a natural tendency with us all, to take too much for granted.

Referring to Isa. xxviii. 16, we find no such foundation even begun until the Christ became a sacrifice. We find in 1. Pet. i. 19–21: "But with precious blood, as of a lamb unblemished and unspotted, of one anointed; foreknown indeed, before a foundation of a world, but made manifest, at a last stage of the times, for the sake of you who through him are faithful towards God, who raised him up from among the dead, and glory to him gave."—Rotherham. Also I get the teaching that slaying of the Lamb was an event to take place at some future time, from Isa. liii. 7, "He was oppressed, and he was also taunted, yet he opened not his mouth: like the lamb which is led to the slaughter, and like a ewe before her shearers is dumb; and he opened not his mouth."—Leeser.

Christ here was God's Lamb, not that was slain, but to be slain before a founding of a world. "Worthy is the slaughtered Lamb, to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing."—Rev. v. 12, Rotherham. We here find the Lamb has been slain, and become possessor of wonderful power.

Christ being God's Lamb, and the chief corner-stone of God's foundation for a world, would lead me to think it necessary that other stones be joined to the corner-stone in order that the

foundation be complete. And to substantiate this I find, "To you in the first place, God, raising up his servant, sent him forth blessing you in your turning away, each one, from your evils."—Acts iii. 26, Rotherham. Besides being God's corner-stone, I find he is, when joined to his body, the realization of the promise God made to Abraham (Gen. xxii. 18): "And in thy seed shall be blessed all the families of the earth." Acts iii. 25, Rotherham. "Now unto Abraham were spoken the promises, and unto his seed. It does not say: And to thy seeds, as of many; but as of one: and to thy seed, which is Christ." "But if ye are of Christ, by consequence ye are Abraham's seed; according to promise, heirs."—Gal. iii. 16, 29, Rotherham. "But ye are Christ's body."—1. Cor. xii. 27, Rotherham.

If Christ's body, then the consummation of God's foundation. I take the foundation to be the government upon which the world, or arrangement, depends, or subsists. "Jesus answered, My kingdom is not of this world (Kosmon); had my kingdom been of this world (Kosmon), mine officers had been striving that I might not be delivered up to the Jews; but now my kingdom is not from hence."—John xviii. 36, Rotherham. "And made us to be a kingdom of priests unto his God and Father."—Rev. i. 6, R. V.

The foundation is also the church,—the source from which food and light are obtained.—John vi. 48; xii. 36. Christ is Head of the church, which is his body.—Eph. i. 22, 23. And, "Made all things subject beneath his feet; and gave him as head over all things to the assembly; which, indeed is his body, the fullness of him who the all things in all is for himself filling up."—Rotherham.

In order to build a good foundation, the mason first digs a trench, getting below all loose earth, or other obstacles. Then he commences to lay his foundation stone. So in the case of the Lord Jesus Christ. He was tried in all respects like as we. He was made to be sin for us.—2. Cor. v. 21. He tasted by experience the frailties of poor, weak, human nature, and so has knowledge which makes him a willing, loving Advocate, Comforter, Helper.—1. John ii. 1, R. V, margin. He passed through, or was for a time under, other foundations, government, world. "Thou art come for the salvation of thy people, for the salvation of thine anointed; thou didst smite off the head from the house of the wicked, laying bare the foundation even unto the neck."—Hab. iii. 13, R. V; also Heb. iv. 14, 15. "Having a great High Priest who has passed through the heavens, [powers, foundations, of other worlds,—Kosmos] Jesus the Son of God, let us be holding fast the confession! For we have not an High Priest, unable to have fellow-feeling with our weaknesses; but one who has been tempted (Luke iv. 1–11) in all respects, by way of likeness apart from sin."—Rotherham. Notice in Luke iv. 5, R. V, "And he led him up, and shewed him all the kingdoms of the inhabited earth." Kingdoms I take to mean peoples, and they were the Devil's by right of conquest, and afterward became, or will become, kingdoms of the Christ by right of conquest.—Matt. xii. 20. "The kingdom of the world became our Lord's and his Christ's."—Rev. xi. 15, Rotherham. John i. 29 says, "See! the Lamb of God!—he who takes away the sin of the world."—Rotherham. John spoke in that prophetic spirit which calls things that be not as though they already were.—Rom. iv. 17. "Whereas, now, not yet do we see the all things to him made subject; but the one who some little has been made less than messengers we do behold, even Jesus; by reason of the suffering of death, with glory and honour crowned."—Heb. ii. 8, 9, Rotherham. John recognized the Christ (i. 36)

and knew of his work. "He who after me was coming, before me has advanced; because he was my chief." "Because the law through Moses was given, favor and truth through Jesus Christ came into existence."—John i. 15, 17, Rotherham.

Christ is the Captain or princely leader.—Heb. ii. 10. And as he is the beginning, or chief corner-stone, so every stone of which God's foundation is made has got to be tried, proven,—that in a great testing of tribulation.—2. Cor. viii. 2, Rotherham. "In order that the testing of your faith, much more precious than gold that perishes, even though through fire it is tested, might be found unto praise and glory and honour in a revealing of Jesus Christ."—1. Pet. i. 7. "Also, beloved, be not held by surprise as to the burning among you, which, with a view to trying you is coming to pass; as though a surprising thing to you were happening."—1. Pet. iv. 12, Rotherham.

So we see that by suffering we become precious with Christ. The foundation of anything is for the good of that thing, whatever it may be. It is its standing power,—the power by which it came into existence, and must be substantial, built upon a solid basis, and perfect, if it is to last any length of time. And the world's foundation that God is building, in and through the Christ, is to last through all ages. "To God alone, our Saviour, through Jesus Christ our Lord, be glory, greatness, dominion, and authority, before all the past age, and now, and to all the future ages."—Jude 25, Rotherham.

I think God's plan is, Christ for the church, and the church for the world,—nations. A stone of itself is not a foundation, but many stones laid together. Christ, God's chief corner-stone, is gathering many other tried and proven stones in this age of election, proven by suffering, and cemented together by love, for the foundation of God's eternal kingdom. The mason mixes sand and lime with the water he uses, to make cement. But the Lord Christ uses judgment fire (1. Pet. iv. 12, Rotherham), which brings knowledge of God, and that is life and love. "And this is the age-abiding life, that they understand thee, the only real God, and him whom thou didst send, Jesus Christ."—John xvii. 3, Rotherham. And when God has finished his foundation, cemented with the seven added graces, (2. Pet. i. 5-7), it will be impregnable,—a settled foundation (Isa. xxviii. 16) capable, competent and willing to bear away the sins of the world.—John i. 29, margin.

When God's Word (Christ) became flesh and dwelt among us (John i. 14.) he was preparing the ground, or way, for a new world. He was tested by the powers of the present world (Luke iv. 5, 6) the god of this present world, (age)—(2. Cor. iv. 4) and overcame, and thereby brought judgment upon the world, and the god of this world. "Now is there a judgment of this world: now the ruler of this world shall be cast forth outside."—John xii. 31, Rotherham. Allow me to quote the next verse: "And I, if perchance I be uplifted out of the earth, will draw all unto myself." Praise the Lord Christ! The prospect is not very inviting for the adversary to contemplate. The devil will have no works or power in the world which God is building for his Son. 1. John iii. 8: "To this end was the Son of God made manifest, that he might undo the works of the adversary."—Rotherham. Christ being put to death in the flesh, satisfying the demands of sin in himself (Eph. ii. 14, 16, margin) he was quickened by the Spirit, and so became the first born (corner stone) of every creature.—Col. i. 15, 18. "Because Christ also once for all concerning sin died: a righteous one in behalf of unrighteous ones: that us he might introduce unto God: having been put to

death indeed, in flesh, but made alive in spirit," (1. Pet. iii. 18, Roth.), he so became the beginning or foundation, of God's new world or creation. And sin, nor the authority of darkness, ever did, will or can have any place or power in the kingdom or world of the Christ. "Giving thanks to the Father, who made us fit for the part of the lot of the saints in the light, who rescued us out of the authority of the darkness, and translated us into the kingdom of the Son of his love: in whom we have the redemption, the remission of the sins: who is an image of the unseen God, a first born of an entire creation; because in him were created the all things in the heavens, and the things upon the earth, the things seen and the things unseen, whether thrones or lordships or principalities or authorities, they all through him and for him have been created, and he is before all, and they all in him hold together; and he is the head of the body, the assembly: (I take the assembly to be both head and body who make the foundation) who is a beginning, a first born (the assembly) from among the dead, that he (Christ) may become among all himself preeminent; (God's Lamb, chief corner stone) because in him was well-pleased all the fullness to dwell, and making peace through the blood of his cross, whether the things upon the earth, or the things in the heavens."—Col. i. 12–21, Rotherham.

The foundation could not commence until the Christ was slain. The moment he was slain he had satisfied all claims of sin in himself, and the moment he was quickened by the Spirit, he became chief corner stone, and the beginning of a new life, or the completed stage of creation. The chief corner stone of the foundation of the apostles and prophets was placed. "In whom [Christ] an entire building in process of being fitly conjoined together."—Eph. ii. 21, Roth. God's foundation, mentioned in Isaiah xxviii. 16, is not finished until he is joined to his bride, "according as he chose us in him before a founding of a world."—Eph. i. 4, Rotherham.

In the present world, the church is not called the bride, but a chaste Virgin.—2. Cor. xi. 2. This shows most conclusively, to me, that the foundation of Isaiah xxviii. 16 began with Christ, and ends with his bride—wife, —(Rev. xix. 7.) the present age being the time when he (Christ) is choosing or electing his bride. 1. Pet. ii. 4, 5, 9: "Unto whom approaching, as unto a living stone; by men, indeed, rejected: but, with God, chosen, held in honor. Yourselves also, as living stones, are being built up a spiritual house, for an holy priesthood, to offer up spiritual sacrifices, well approved unto God through Jesus Christ. But ye are a chosen race, a kingly priesthood, an holy nation, a people for an acquisition, to the end that the excellencies ye may tell forth of him who out of darkness called you, into his marvellous light." Rotherham.

The present age should by rights be called the election age, and not the gospel age. And so I think it can be consistently proclaimed that the elect, saints, or chaste virgin, chosen in the present time or age, are "chosen in Christ before the foundation of the world." For I do not consider that the world or its foundation is finished until the end of the present age.

Abraham recognized that the foundation was something future, for he was awaiting the city having the foundations, whose architect and builder is God.—Heb. xi. 10, Roth. The city here mentioned comes from the Greek word *Polis*, meaning "a city with walls." This city is a new world, and has twelve foundations.—Rev. xxi. 4. "And the structure of her walls was jasper: and the city pure gold, like pure glass, and the foundations of the wall of the city with every precious stone were

adorned."—Rev. xxi. 18, 19, Rotherham. Here is a completed foundation. "And I saw a mighty messenger, proclaiming with a loud voice: Who is worthy to open the scroll and to unloose its seals? Behold! he conquered, even the Lion that is out of the tribe of Judah, the Root of David, to open the scroll, and he came, and has taken the scroll out of the right hand of him that sits upon the throne. And when he took the scroll, the four living creatures and the twenty-four elders (I think these are the antitype of the twelve sons of Jacob and the twelve apostles of the Christ.) fell down in the presence of the Lamb saying: Worthy art thou, to take the scroll, and to open its seals; because thou wast slaughtered, and didst purchase us, to God, by thy blood, out of every tribe and tongue and people and nation, and didst make them to our God a kingdom and priests; and they reign on the earth. Worthy is the slaughtered Lamb, to receive the power and riches and wisdom and might and honour and glory and blessing. And every created thing that is in the heaven, and on the earth and beneath the earth and on the sea, and the all things in them, heard I saying: To him that sits upon the throne, and to the Lamb, be the blessing, and the honour and the glory and the dominion, to the ages of ages. And the four living creatures kept saying, Amen. And the elders fell down and worshipped."—Rev. v. 2–14, Rotherham.

Summary: Government given into the hands of the Christ, the foundation finished, the church complete, the world created, the Christ joined to his body, the Lamb united to his wife.—Rev. xix. 7. Now will go forth the proclamation, "The Spirit and the bride say, Come." Rev. xxii. 17. Praise God for such a complete plan and glorious salvation.

C. I. CLAPP.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21.

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THE JOYFUL MESSAGE.

THE word Gospel occurs in Paul's writings about seventy-five times. It is from the Greek word *euanggelion*, meaning "a good message,"—good news, good tidings. It has a foundation in the announcement by the angel at the birth of Christ: "Behold, I bring you good tidings of great joy, which shall be unto all people. For unto you is born this day a Saviour, which is Christ the Lord."—Luke ii. 10, 11. Paul calls it "the gospel of God, concerning his Son Jesus Christ our Lord;" "the gospel of his Son;" "the gospel of Christ," "the gospel," and "my gospel." In Acts xx. 24, he speaks of it as "the gospel of the grace [loving favor] of God."

Whoever will look up all the passages where the word gospel occurs, may learn that it is a joyful message from God to man. The law from Mount Sinai was true, but it was not the gospel. "By the law is the knowledge of sin," and "The wages of sin is death," (Rom. iii. 20; vi. 23) but "The gospel is the power of God unto salvation," the gift of God being eternal life, through Jesus Christ.—Rom. i. 16; vi. 23. "The law [which condemns to death] was given by Moses, but [the gospel —good tidings—of] grace and truth came by Jesus Christ."—John i. 17. Sorrow, shame, misery and death result from sin, "and the strength of sin is the law," but the gospel is God's antidote for sin, and gives the victory over death.—1. Cor. xv. 54–57.

Salvation includes the destruction of both sin and death, and the gift and development of righteousness and life. The condemning power of the law and the saving power of the gospel of Christ work in opposite directions: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—Rom. viii. 2–4. In this connection the apostle defines both death and life as mental states: "To be carnally

minded is death, but to be spiritually minded is life and peace."—Ver. 6. This death is a state of enmity or opposition to God's will: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."—Ver. 7.

Man's first and greatest need as a sinner is to have his opposition to God and righteousness destroyed. The destruction of the enmity is atonement, or reconciliation to God; and it is an important element of the gospel of Christ, that this reconciliation was, in a fundamental sense, wrought in the person of Christ. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."—2. Cor. v. 19.

This is neither substitution nor merely "calling things that be not as though they were." It is better than either. It is based on the essential oneness of Christ with the race, as the seed and the crop. It is not a matter of mere reckoning, but a vital relation. Adam was not merely *reckoned* the head of the race, but he was the head because in essence he *was* the race. All were created in him, and have been developed from him by the law of generation. So Christ as the Second Adam was the embodiment of all the race, and they are developed from him spiritually by the law of regeneration.

This makes more of Christ than does substitution. The relation of a substitute is legal and artificial; but the oneness of Christ and mankind is essential and vital. Because of this oneness, Christ could not die instead of men; but when he died for (in behalf of) all, all died.—2. Cor. v. 14, R. V. And, for the same reason, all were involved in his resurrection. This is better far than to have a substitute die instead of us,—which would leave him out of life; and if one rose instead of us, it would leave us out.

This essential unity of Christ and mankind is the key to all the Scriptures concerning the sacrificial work of Jesus, and shows how his death and resurrection were really for men, and therefore gospel.—1. Cor. xv. 1-4. His death and resurrection are ours. Whoever can grasp this primary gospel truth will understand *how* he who knew no sin was made sin for us, that we might be made the righteousness of God in him; how God "hath reconciled us to himself by [in] Jesus Christ;" and how the atonement or reconciliation of the world was a finished work in Christ. And yet it does not leave us with nothing to do; for what has been wrought in Christ (the Seed) *for* us, must be wrought *in* us, producing a practical and personal reconciliation to God.—2. Cor. v. 14-21. The teaching of this Scripture virtually is: Because God *has* reconciled us to himself in Christ, therefore we are to "*Be* reconciled to God." It seems paradoxical, but it is true. What has been done is, when believed, God's power working in us to cause what is to be. In view of this, we can say with the apostle: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."—Rom. i. 16.

It is important to know that the death which Christ died was death to sin—and not merely the Adamic death in consequence of sin. The death of the two Adams are opposites, the second undoing the first. Many, not seeing this, think each

man's bodily death justifies from sin, and in proof quote Rom. vi. 7: "He that is dead is freed from sin." But the context shows that it is not the sinner's death in sin that frees from sin, but the very opposite—death *to* sin. "How shall we that are dead to sin, live any longer therein?"—Ver. 2. This death is symbolized by baptism—death to sin, and rising to newness of life.—Ver. 4. Our crucifixion with Christ is not for the destruction of the material body, but "that the body of *sin* might be destroyed, that henceforth we should not serve sin."—Ver. 6. It is death to sin that justifies from sin.—Ver. 7, margin. It was for the destruction of our sin that Christ was made sin (2. Cor. v. 21) and bore it to the tree. "For in that he died, he died unto sin once."—Rom. v. 10. Sin was the victim. And the practical aim is shown in the next verse,—that we should reckon ourselves "dead indeed unto sin, but alive unto God, through Jesus Christ."

Because Christ was the Unit of the whole race, he could, by the grace of God, taste death for every man.—Heb. ii. 9. He was delivered to the death which he died on account of our offences; and (because such a death justifies from sin, as above shown) was raised on account of our justification.—Rom. iv. 25. Because of the essential unity, his justification is our justification, as his death to sin is ours. This death to sin is the atoning, justifying, reconciling sacrifice. It was complete, for all, in him. Believing in this justification, we have peace with God, through our Lord Jesus Christ.—v. 1. "When we were yet without strength, [being in the undeveloped state] in due time Christ died for the ungodly." And it was not to appease the wrath of God, nor to reconcile him to us, but to commend his love toward us, that, while we were yet sinners, Christ died for us.—Vs. 6-8.

Verses 9 and 10 clearly state that our reconciliation to God was by the death (to sin) of his Son—who stood for the race in that death as the Unit of the whole. And as we were reconciled by his death, for the same reason we shall be saved by his life. As he not only bore the world's sin, but also possessed his Father's righteousness, that too is ours.—2. Cor. v. 21. And the apostle does not leave us to inference, but plainly says that, as all were made sinners by the sin of Adam, even so by the righteousness of Christ all shall be made righteous. Rom. v. 18, 19.

The first Adam had only the sinful nature to impart; but the Second Adam not only took our sinful nature to destroy it, but he also had the righteousness of God to impart. And while it was ours in Christ, it becomes ours practically only by the law of the Spirit of life—that is, by regeneration. By believing the gospel we come under God's sanctifying and saving power. And hence, as long as we continue in unbelief, we remain under practical condemnation.—John iii. 18, 36.

Saved—fully reconciled—in the person of Christ, and yet practically in sin and its environment! How can this be? Because in the darkness of unbelief the truth cannot exercise its regenerating power. Truth not believed is virtually as if it were not true; and yet the truth cannot

be destroyed, nor can Christ's reconciling work always be ignored. God's will—which he is able to execute—is that all men shall be "saved and come to the knowledge of the truth. For there is one God, and one Mediator between God and and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—1. Tim. ii. 4-6.

Illustration 1.—A man is in prison for crime. By some means his friends prevail on the Governor to pardon him. The pardon is put in writing, the Governor signs it, and the seal of the State is affixed. Thus the man is fully pardoned; but as yet he knows it not, and is still in prison. He has not yet heard the truth; and it may be hard for him to believe anything so good; and meanwhile he has not felt the power of the pardon—forgiveness. Till the truth is brought to his mind, he is practically as if he were not pardoned. But he is legally free, and will be practically free, and come under the power of the truth, when he learns it. "Ye shall know the truth, and the truth shall make you free."

Illustration 2.—A man is very poor in this world's goods. He has a wealthy father, whom he has offended, and from whom he has wandered. The father still loves his wayward son. He remembers him in his will, bequeathing him a large sum of money. The father dies. The death seals the will; it cannot be changed. The money is in a good bank, in safekeeping for the son, to whom it now legally belongs. But he knows it not. He is far away; he is not easily reached; it may be hard to convince him of his father's forgiving love, or of his liberal bequest: and, though the money is his, and subject to his draft, he is still practically poor, and will continue so, as long as he remains in unbelief. Legally he is rich, but practically he is poor. But the means are adequate to find and convince him, and he will then enter into his inheritance, and feel the power of his father's love.

All human illustrations may fail in some points. But the salvation in Christ is both a pardon and a legacy. Christ has revealed the pardon and sealed the legacy. Unbelief or ignorance cannot change the facts. Men are free and rich in the Father's plan, but practically, for the time being, the majority are poor and in the bondage of sin and corruption. But God's means of finding and liberating them are not limited. Some he finds and liberates in this age. They are known and recognized as "sons of God," and they know their Father. These he will use to find the rest. And the manifestation of these sons of God will result in the deliverance of the rest—the groaning creation—from the bondage of corruption into the glorious liberty of the children of God.— Rom. viii. 14-21.

Because of the essential unity of Christ with the race of men, he could truly speak of the judgment (trial) through which he passed as the judgment of the world, on account of which the prince of the world was cast out (done in him, and therefore sure to be done in all), and add: "And I, if I be lifted up from [ek, out of] the earth [earthly

conditions], will draw all unto myself."—John xii. 31, 32, R. V. Not that he will try and partly succeed and partly fail! He cannot fail. As the Second Adam, the essential divine and human forces are his, and as surely as he works them out, the race *must be* regenerated, and made in his own image. "He shall not fail nor be discouraged." "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory."—Isa. xlii. 1-4; Matt. xii. 17-21.

It will be the victory of light over darkness, knowledge over ignorance, love over enmity, righteousness over sin, and life over death. It will be the reconciliation wrought in the person of Christ practically applied, or wrought out in mankind, by the power of the Spirit of love and truth, by which "he is able to subdue all things unto himself."—Phil. iii. 21.

Jesus commissioned his disciples to preach the gospel—the joyful message—to every creature, and called upon all who believe it to express their faith by baptism—representing the death to sin which was secured in Christ death, and the consequent justification and rising to walk in the new life.—Matt. xxviii. 19; Mark xvi. 15, 16; Rom. vi. 2-5. How clearly the ordinance illustrates the ground of our faith and hope—the death and resurrection of Christ—and also the whole Christian life—dying to the old man and growing up into the new man, Christ! What wisdom is shown in the choice of the ordinance—a form of the doctrine of Christianity! Let it be obeyed both in letter and spirit, and there will be much joy in the Lord.

But the gospel to be preached and believed is not a mere offer, but a proclamation of fact—a finished reconciliation in the person of Christ. It is not to be cumbered with an if or a doubt. In it "the grace [loving favor] of God, that bringeth salvation to all men, hath appeared."—Titus ii. 11, margin, or R. V. In the same connection, the apostle speaks of it as the appearing of "the kindness and love of God our Saviour," and adds: "Not by works of righteousness which we have done, but according to his mercy, he saved us, by the washing of regeneration, and renewing of the Holy Spirit."—iii. 4, 5. We are to believe the gospel, not to make it true, but, because it *is* true. We are not saved by good works, but to good works, which God hath before ordained that we should walk in them.—Eph. ii. 8-10. Loving obedience is the best proof that we really believe the gospel, which is God's power unto salvation.—Rom. i. 16. Faith in God's love works by love; and Jesus said: "If ye love me, ye will keep my commandments."—John xiv. 15, R. V.

The gospel of Christ from first to last is a joyful message. The angel at his birth said: Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. Luke ii. 9-14. Even the birth of his forerunner called forth a cheerful expression.—i. 76-79. These are joyful sounds—salvation, forgiveness, tender mercy, light and peace. When the wise men saw his star, they were filled with great joy.—Matt. ii. 9, 11. When the truth pervades our minds, joy is the result. The truth and service of God

are both joyous. Even in a dark time, Jesus said: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."—John xv. 11. The apostle says: "Rejoice in the Lord alway: and again I say, Rejoice."—Phil. iv. 4. Though from many causes sorrow may prevail for a time, "sorrow shall be turned into joy."—John xvi. 20. "Weeping may endure for a night, but joy cometh in the morning."—Ps. xxx. 5. The gospel shows that God's mercy is boundless and free. To each hungry one we may well say: Here is a table fully furnished. Your wants are all provided for. The bread on that table is yours to the extent of your need; but you must eat it before it will do you any good. It is imperishable bread. No other can eat your share. The hungry are cordially invited to eat. Come, find in Christ all you need.

After Peter had received the lesson by the vision of the cleansed beasts, (Acts x.) he saw the gospel in a clearer light than before. He had thought it was for the Jews only, but now he says: "God hath showed me that I should not call any man common or unclean." In the at-one-ment in Christ all were cleansed. Peter now *proclaimed* forgiveness as a thing to be received by believing, as he had not done before.—Ver. 43. The coming of the Spirit upon his hearers confirmed his word and sealed their acceptance. Then he commanded them to be baptized. He who has received pardon and peace by believing the gospel of Christ has the best of reasons for loving obedience. We do not obey to be accepted, but because we are accepted in Christ. He is our peace, our righteousness, our sanctification, our all. We are complete in him. God is well pleased with us for his righteousness' sake, which is first given to us as a covering, but afterward, by his Spirit, inwrought; and, with our sin blotted out, we shall be like him, and see him as he is.

Who can be ashamed of the gospel of Christ—such a joyful message? Who would not be willing to confess and obey him?

NOTES ON SUNDAY-SCHOOL LESSONS.

Nehemiah's Prayer.—Neh. i. 1-11.

(Lesson for Nov. 5.)

GOLDEN TEXT.—Prosper, I pray thee, thy servant this day.—Neh. i. 11.

DAILY READINGS.—M. Neh. i. Tu. Neh. ii. 1-11. W. Neh. ii. 12-20. Th. Lev. xxvi. 40-46. F. Deut. xxx. 1-10. S. 1. Ki. viii. 46-53. S. Psalm lxxx.

INTRODUCTION.—After the lesson on the Psalms of Deliverance, we go back to the history. Thirteen years have passed since Ezra went up to Jerusalem. Nehemiah was cup-bearer to Artaxerxes, king of Persia. The word "cup-bearer" is naturally misleading to us—implying a menial position. But Nehemiah was a man of great ability and wealth, and had great influence as a councillor and statesman in the Persian court. The life of the king was largely in the cup-bearer's hands. Nehemiah is thought of as a young man, well-bred, highly gifted, and a great favorite in the court. He evidently was a man of strong purpose and fervent piety—linking all to the will of God and to the good of his cause and people.

The main part of this book was doubtless written by Nehemiah. Its narrative covers about fourteen years—the twelve of his first visit, (during which he was governor of Judea, and leading in a great revival, and rebuilding the walls of Jerusalem), and a second visit a year or two later.

I. BAD NEWS FROM JERUSALEM.—Vs. 1-3. Nehemiah was in Shusan ("a lily," from the abundance of lilies in the neighborhood), the king's palace, in Chisleu, the ninth month, November-December, varying according to the moon. Hanani may have been Nehemiah's own brother, (vii. 2) but the word may be taken in the wider signification of relatives, according to a Jewish custom. This "one of my brethren," and others, came from Jerusalem. Josephus says that as Nehemiah was walking one day outside the walls of Shusan, he met some strangers, travel-worn, and overheard them talking in his own (the Hebrew) tongue. Attracted by his mother-tongue, he introduced himself, and learned that they were from Judah, and that one was his own brother. It must have been an interesting meeting. Can we put ourselves in Nehemiah's place? How natural it would be to inquire after the welfare of those who had formerly returned to Jerusalem! And the report was far from cheering. The people in Judea were in great affliction and reproach; the walls were in a broken condition: their enemies were strong against them; and the gates had been burned. This history clearly shows how partial and gradual was the restoration from Babylon; and it suggests a similar state of things in the still future (and now beginning) restoration. People are liable to expect too much all at once.

II. NEHEMIAH'S PRAYER.—Vs. 4-11. Hearing the dark report from his people in Jerusalem, no wonder the heart of Nehemiah was sad. Though himself still in the land of the captivity, his heart was with his people and God's cause at Jerusalem. He was a genuine Jew. The sad news made him weep and mourn for certain days. It was three or four months from the time he heard the report before he had the recorded interview with the king.—Neh. i. 1; ii. 1. He also fasted and earnestly prayed to God. During these months he was being prepared for his mission, and, no doubt, was seeking the right opportunity. His prayer sprang from a deep sense of need and intense earnestness. The record probably gives the substance of his prayer during these months.

He earnestly pleads with the Lord God of heaven. Lord—Jehovah—Yahveh, the "I am," the Existing One. God—El, the Mighty One, able to deliver. Nehemiah owns Him as Self-existent and Omnipotent, and the One who keepeth his word, and mercy for the obedient. He asks for the closest attention of the Lord's eye and ear, and then makes an open confession of sin. He owns that sin brought their national trouble, and does not blame the Lord for their punishment. He includes himself with the nation: "We have sinned;" "We have dealt corruptly against thee,"—having broken all the laws of God given by Moses. He besought God to remember his threatenings, their substance being: "If ye transgress, I will scatter you,"—make you captives. Their very suffering was therefore an evidence that God would help them. He also reminded the Lord of his promise—in substance: "If ye repent, I will bring you back and bless you." He who would faithfully execute his threatenings, would as faithfully fulfill his promises. The restoration had been already partly accomplished. Now Nehemiah pleads past mercies as a reason for expecting more. "Thou hast redeemed us," therefore grant us thy blessing. He knew that the king would in the natural order be the Lord's agent, and therefore prayed: "Grant mercy in the sight of this man."

This is a model prayer. It is brief and definite. He does not ask the Lord to do all himself, but to prepare the way for him to work. The sequel shows how the Lord sometimes uses

(*Continued on page 329.*)

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CONTENTS.

THE JOYFUL MESSAGE 321
NOTES ON SUNDAY-SCHOOL LESSONS
Nehemiah's Prayer, (Nov. 5) 326
Rebuilding the Wall of Jerusalem, (N. 12) 329
EDITORIAL ITEMS 328
EDITOR'S APPOINTMENTS 328
PROGRESS OF ZIONISM 330
NO TIME LIMIT, (Poetry) 330
ZIONISTS' THIRD CONGRESS 331
EXTRACTS FROM LETTERS,
Much Work to Do 331
Following Christ 332
CREATION IN GOD'S IMAGE 333
SIX GOOD OFFERS 336

EDITOR'S APPOINTMENTS.

Nov. 3, Brown City, Mich., 7:00 p. m. at the home of John Vannest.

Nov. 4, and 5, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Nov. 11 to 16, Ezel, Ky., under direction of J. M. Pieratt.

Nov. 19, Open for special arrangements.

Nov. 26, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Those in the several localities seeing this, please tell others.—EDITOR.

OUR new 16-page tract called BIBLE PROGRESSION giving an outline of the plan of the ages, is now ready for circulation. Price 15 cents a dozen, $1.00 a hundred. Keep the good news going.

☞ THE revised edition of MOSES AND CHRIST has 286 pages—66 pages more than the first edition contained, and yet the price is the same—30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

☞ WE will send four copies of MOSES AND CHRIST, or four of THE PERFECT DAY, or two of each, in paper cover, to one or several addresses, for $1.00.

THE EASTER GOSPEL, (revised) is now ready for circulation. It is a 16-page tract, based on 1. Cor. xv., and is the Gospel of Resurrection. Price 15 cents a dozen or $1.00 a hundred.

(*Continued from page 327.*)

the one who truly prays to answer his own prayer. This is a prayer of consecration. The spirit of it is: "Lord, what wilt thou have me to do;" "Lord, send me." The Lord will use all who thus pray.

Rebuilding the Walls of Jerusalem.—Neh. iv. 7-18.

(Lesson for Nov. 12.)

GOLDEN TEXT.—Watch and pray.—Matt. xxvi. 41.

DAILY READINGS.—M. Neh. iv. 7-18. Tu. Neh. vi. 1-9. W. Neh. vi. 10-16. Th. Neh. xii. 27-30, 43-47. F. Psalm lxiv. S. Eph. vi. 10-18. S. Mark xiii. 28-37.

INTRODUCTION.—In last lesson we studied Nehemiah's prayer; now we come to the answer. God answered the prayer both by opening the way and preparing Nehemiah for the work to be done. He had both prayed and watched for opportunities—a good example.

Three or four months after Nehemiah heard the sad news from Jerusalem, and began to mourn and pray, he came on a certain day into the king's presence, bringing him wine; and the king observed that he was sad, and asked the reason for it. Then Nehemiah was afraid, but explained that it was the desolate state of the city of his fathers' sepulchres that made him sad. It was a great thing to ask of a self-willed and arbitrary king, but, in answer to his question, Nehemiah directly asked for a commission to rebuild Jerusalem; and the king was pleased. It was God's time, and he had opened the heart of the king. Nehemiah asked for letters from the king to the governors of the adjacent provinces, and to the keeper of the king's forest, to secure him all needed help; and the letters were given. The king also sent an army escort with Nehemiah, and he came safely and speedily to Jerusalem.

After three days, he rose in the night, and, taking a few men with him, secretly viewed the ruins of the walls, and afterward explained his mission, showing how the Lord had prospered him, and incited the people so that they said: "Let us rise up and build." But they had some bitter opposition.—Chap. ii. The third chapter gives the names and order of those who built the wall. While the enemies scoffed, Nehemiah prayed and continued the work. The wall was built in a short time, "for the people had a mind to work."—iv. 1-6. It was a grand cooperation.

I. WORK AMID BITTER OPPOSITION. Vs. 7-12. There was a general conspiracy against them. Sanballat is supposed to have been the governor of the city of Samaria, and Tobiah, the chief of the tribe of the Ammonites, and adviser to Sanballat. Hearing of the building of the walls, they were wroth, and made war upon the builders. The Jews kept on praying, and set a watch against their enemies day and night. But Judah spoke words of discouragement. The work was heavy, and the workers were worn. We can hardly realize the difficulties under which they labored. And the adversaries threatened secret attack and overthrow. And the Jews living near these adversaries spoke over and over again ("ten times") of the danger, and were anxious to escape it.

II. PRAYING, WATCHING AND WORKING.—Vs. 9, 13-18. Nehemiah's plan, in addition to praying, was to set his men on conspicuous spots within the walls, where they could be seen from a distance, and thus deter the enemy from coming. He drew his forces up in families, that each man might feel that he was fighting for his own. When he saw the enemy coming, he said: "Be not afraid of them: remember the Lord, * * and fight for your brethren, etc." The enemies, having planned a secret attack, and learning that they were seen, were discouraged, and did not make the attack. And the builders returned to their work. From that time, half of Nehemiah's servants worked, and the other half watched, as they

could not handle their tools and their weapons at the same time. Those who could do so, worked with one hand and held a weapon in the other. And some builded with the sword girded by their side. And so the work went on.

It was an illustration of the union of faith, watching, prayer and work in all true Christian life; but "the weapons of our warfare are not carnal."—2. Cor. x. 4. For a description of the Christian warfare and weapons, see Ephesians vi. 10–18. To trust in God and obey him, is the secret of all real success.

PROGRESS OF ZIONISM.

THE Hebrew Zionists, who recently held, at Basle, Switzerland, a third annual council, have for their object the purchase of Palestine and its repeopling with Jews. Influential Zionists privately assert that sufficient money is already in hand for the purchase, and that the Sultan would gladly sell. The serious bar to the plan is the fanaticism of the Turkish people, who regard Jerusalem as only second among holy places. Whatever may be the outcome, a marked change in some portions of the landscape of Palestine has already been effected by Jewish colonists. Lord Amherst, of the English exploration society, affirms that places which, in 1870, he saw as desert land, have been converted into gardens, vineyards and olive groves, and that quite generally Christians and Mohammedans are following the Jewish colonists' methods of agriculture.—*Selected.*

☞ SPECIAL OFFER:—*New* subscriptions received before January 1900 will be credited from the time they are received to December 1900. When you send your own renewal enclose fifty cents more and have the HOPE sent to some friend for a year.

☞ WE will send DAY DAWN, THE GOLDEN LINK, and either THE PERFECT DAY, or MOSES AND CHRIST, in paper cover, to one, or several addresses, for $1.00.

NO TIME LIMIT.

A bitter disappointment fell to the lot of the members of the North Avenue Congregational Church of North Cambridge last evening—[some months ago]. The expected ordination and installation of their pastor-elect, Mr. William J. Long, of Andover, did not materialize, for the reason that the ecclesiastical council, which convened during the afternoon, rejected the candidate on account of his disbelief in eternal punishment. The members of the North Avenue Church received the action of the majority of the council with surprise and great disappointment, as a candidate had been cast aside whom the society loved and greatly desired as its pastor.—*Boston Daily Paper.*

WANTED: A man to tell us of our meek and
lowly Saviour,
A man of warm and loving heart and Christian-like behavior,
Whose high and holy trend of thought, and
deeds among the living,
Shall emulate that Blessed One, so gentle and
forgiving;
And yet, that no false word to warp the conscience of our people,
Shall come from him who stands beneath our
heaven-pointing steeping,
He must believe that every soul that fails in
its endeavor,
Our God of love and tenderness will curse, and
curse forever.

A million billion trillion years are but the
faint beginning
Of that eternal punishment our God inflicts
for sinning.
Though we are weak and prone to err, and
blinded with temptation,
If we shall fail we must accept time-without-end damnation.
Thus while we're duly taught to breathe,
through all our earthly labors,
The gospel of forgiveness as applied to friends
and neighbors,
We must remember "God is just," and in his
awful power,
Unnumbered years will curse the dust that
sins but one brief hour.

And so some truly pious man, with intellect
sufficient
To willingly accept this plan of punishment
omniscient;—
And thinks thereby that he shall aid Christ's
sweet and loving mission,—
Can, if he will confer with us, secure a good
position.
We want him to be Heaven-sent and filled
with grace and glory,
To lead us to the Lamb of Light and tell "the
old, old story,"
And though he be not quite so good or eloquent or clever,
We must have one who's sure our God will
punish souls FOREVER.—*Selected.*

ZIONISTS' THIRD CONGRESS.

THE third Zionists' Congress met at Basle, Switzerland, August 13; and it gave evidence of progress. The first showed the Jewish sentiment, the second, their aim, and in the third, they got down to business. The colonization and control of Palestine—the land given to their fathers—is the subject of their thought and aim, and they would not listen to any other scheme.

They scarcely mentioned God, apparently taking the glory to themselves, but He is in the movement, nevertheless, and no doubt they are encouraged by Divine prophecies of restoration. Dr. Herzl said: "For the third time we are here to realize the commands and the desire of a nation which wishes to wake again to life." It is a movement among the dry bones.—Ezek. xxxvii.

They need and are seeking a charter from Turkey, to give the movement a legal footing. For this they are willing to give valuable exchanges. Their gold is their argument with the nations. There is much suffering to be relieved among themselves. They seek freedom from oppression, resurrection from national death, and national independence. Their ideal is God's earthly kingdom.

The financial phase of the movement seems to be a success. The poor as well as the rich are investing. Subscriptions had been received from over 1,000 places, and from nearly 100,000 people. The cash on hand was nearly $300,000, and more coming in.

This movement is clearly on the line of the foretold restoration of Israel. Gentile rule over Jerusalem will soon end.—See "Times of the Gentiles," in DAY DAWN. There will be a desperate but vain effort to regain it.—Ezek. 38. The day of Israel's glory is coming,—not in America, but in her own place, even in Jerusalem and Palestine.

☞Renewals of subscription are now in order and are begun. An extra dollar sends the HOPE to two new readers from now to December 1900.

EXTRACTS FROM LETTERS.

Much Work to Do.

I RECEIVED the book you sent me, and I now tender my thanks for your kindness in so doing. I received THE WORLD'S HOPE also. I like the DAY DAWN and the paper very much, and I will recompence you as soon as I can.

I have been out a good deal of late in the Master's vineyard, and it is like a great harvest where the laborers are few. I can see a wide field of labor opening before us. Let us with renewed vigor take hold and help in the great work of preparing a people for his name. The people in many places are as sheep having no shepherd; but they readily accept the gospel of our Lord and Saviour.

Much of the contention among the people is because there are so many kinds of doctrine preached in these latter days. There are too many wolves in sheep's clothing—every one representing a church and a doctrine, yet denying the power of God. "From such turn away." We are taught that there is "One Lord, one faith, and one baptism." I believe that only through regeneration can any one be fit for the kingdom of God. I believe in coming to God, giving up self, and being consecrated on the altar before him, yielding up every sinful desire. When this is done, God for Christ's sake will do the rest. We need to lose confidence in mortal flesh and be made anew in Christ Jesus, and thus be enabled to do the will of our Heavenly Father, who sent his Son into the world to seek and to save the lost. * *

I want to be patient in running the race set before me, and in doing the work my blessed Master has given me to do. I feel that it is a great thing to be a Christian, and to have free access to a throne of grace, that we may come boldly, and find grace to help in time of need. In view of all the things pertaining to the eternal life, let us exer-

cise ourselves unto godliness, esteeming the reproach of Christ more than all the pleasures and vanities of this world. We brought nothing into it, and it is certain we can take nothing out of it. Then let us be contented with our lot in this life, and do all the good we can. Let us seek out the distressed and the oppressed, and do what we can to put down the rebellion that exists in the hearts of thousands. S. R. T.

TROTTER, KY.

Following Christ.

I INCLOSE a dollar for my subscription for the HOPE for 1900. I believe that all learners of our Lord Jesus Christ have to work for their own need, and if they have abundance, they have to work to give to the needy who belong to the Lord. Idleness works no good. Our beloved Saviour worked every day, and the world belonged to him. We have to follow him—put on ourselves his character of faithfulness, godliness, and hating iniquity, but loving righteousness, being obedient to his Father even unto death. So we have to imitate God our Heavenly Father, as revealed in Jesus our Saviour, who died for our sins, according to the Scriptures, was buried, and rose the third day for our justification, according to the Scriptures. I will be eighty-three next April, and I work every day; not for myself alone, but to help a family with whom I live. Last winter I thought I would die, but God has given me health again. I am thankful to him for all his goodness and mercy to me. His mercy endureth forever.

BAPTISM and the Lord's memorial I call preaching in fact. These two ordinances contain more important meaning than any others in the Bible. They represent God's plan of salvation. But that is too much for many. Only a few stand by them. Many like the teaching of Jezebel better than the teaching of Christ. I think great evil has resulted in the world by the departure from these two ordinances. What Jezebel did in Israel will be done in the last time to perfection. The sprinkling of children is a departure from the primitive practice. Baptism—representing Jesus' death and resurrection—is the true confession of him before men, and is the preaching of the gospel in fact, and the testimony we give the world to follow Christ. The apostle said we should contend earnestly for the faith which was once delivered to the saints. The Jews who refused to be baptized of John the Baptizer, rejected the council of God for them. To obey the voice of God is always the best.

SOLOMON is an example for rulers—especially those in authority in the Christian world. He left the service of God, and tried to satisfy the desire of his own heart. He died in a bed of sickness, grief and sorrow. He sowed to vanity and reaped its harvest. He disobeyed the commandment of God given by his servant Moses, who said to the children of Israel, if they wanted a king, they should choose one from among their brethren, who would copy the book of the law, and read it every day, and not rise above his brethren. And if he take a wife, she must be of his own people. In all this Solomon turned his back on God, and God let him go in the way of his own heart, and he had to drink the bitterness of his own transgression. At last he said, to fear God and keep his commandments is the whole duty of man.

JOHN FORCE.

THE ATONEMENT.

The revised ATONEMENT is complete. Besides many minor changes made, a new section on "The Burnt Offering," and a chapter on the "Object of the Judgment," have been added. Size, 96 pages. Price, single copy, ten cents; six copies, fifty cents.

CREATION IN GOD'S IMAGE.

"AND God said, Let us make man in our image, after our likeness."—Gen. i. 26. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—ii. 7.

Was man in the image of God when he became a living soul? No; he was not. What is the meaning of "image" as here used? It means life and being. What was the life and being of Adam as a living soul? Corruptible, mortal. What is the life and being of God? Incorruptible, immortal. This demonstrates that when the work of creating man in God's image is completed, man will be incorruptible, immortal.

Christ, the Son of God, is the image of the invisible God.—Col. i. 15. Was Adam the image of Christ when he became a living soul? He was not. "And so it is written, The first man Adam [Father] was made a living soul; the last Adam [Father] was made a quickening Spirit."—1. Cor. xv. 45. Verse 46 shows that the first father was a natural [animal] being, and the last Father [Christ] a spiritual being. The first man's tendency is to that from which he was taken; and the second man's tendency is to where he came from.—Ver. 47. Verse 48 shows that as Adam was earthly, his children are earthly; and as Christ was heavenly, his children are heavenly,—each father imparting his own nature to his children. Therefore all born of the first Adam bear his image, and all born of the second Adam bear his image.—Ver. 49. These Scriptures prove that Adam as a living soul was not in the image of God, and also that image means life and being.

Have we any will or choice in bearing the image of Adam? No. Have we any will or choice in bearing the image of the second Adam? None whatever. All life and being are of God. Man's responsibility, and doing, willing, and choosing are limited to using or abusing his being. As Dr. Drummond has well said, "We cannot born ourselves." We have no natural being until we are born [begotten] of natural seed. Even so we have no spiritual being until we are born [begotten] of spiritual seed.—1. John iii. 9; 1. Pet. i. 23.

If man was not the image of God when he became a living soul, why is it written, "In the image of God created he him?" Because what God determines to do he declares done, because it will be done. See Gen. xvii. 5: God said to Abraham: "I have made thee a father of many nations." See Rom. iv. 17: "God, who quickeneth the dead, and calleth those things that be not as though they were." Many Scriptures are to be explained in the same way—because they declare done what will be done. In Rom. v. 10 millions are declared reconciled to God that were not yet born. In verse 12, the same number had sinned; and in verse 18, the same millions were both condemned and justified—though yet unborn. Only God can know and declare what shall be.

What is involved in creating man in the image of God? First, making him a living soul; second, subjecting him to the law of sin and death; and, last, subjecting him to the law of righteousness and life.

Who has the power, and brings all men under subjection to the law of sin and death? The devil; and he wields it so effectually that not one escapes. All are sinners.—Rom. iii. 23.

Has God anything to do with man's subjection to the law of sin and death? Romans viii. 20 shows that the creature was *made* subject to vanity, and not of his own choice, but it was done by God. And further, this subjection was to sin, for it results in the creature being in the bondage of corruption. And that the creature means man is evident, for the creature in due time is delivered into the liberty of the children of God. And

this is done by him who made them subject.

That this work of the law of sin and death is not an accident, is clear from other Scriptures. In 2. Thess. ii. 7 we learn that it is based on the "Mystery of iniquity," and this is a working power. And he who lets it work will continue to let it work until he wills it to stop. It is God that lets it work. Rom. xi. 32: "For God hath concluded [subjected] them all in unbelief." Why has God done this? "That he might have mercy upon all." Unbelief is the cause of all sin. Rom. vi. 7: "But God be thanked that ye were the servants of sin." Why should Paul thank God for this? Why should God conclude all men in unbelief? Why should Paul say these light afflictions work for us so much glory that he could not express it, if the work of the law of sin and death is not a part of the work of creating man in the image of God?

There is a ministry of suffering, or the Father would not subject himself and his Son, and man, to suffering. Finite mind cannot measure what the infinite Father suffered in giving his Son. But all this suffering is but for a moment, and the good it works out is eternal.

How is the law of sin and death practically applied to man? It is done by the deceiver deceiving him by temptation. What is the state of mind when deceived? Believing the false to be true, and the true to be false.—Webster. Hence the woman, being deceived, was in the transgression. She believed the deceiver. We have the same principle in Rom. vii. 11: "For sin, using the commandment, deceived me, and by it killed me." Through deception, the deceiver causes the deceived to do his will. In Rom. vii. 17, Paul says: "If I do what I will not to do, then it is not I that do it." Who then? "Sin that dwelleth in me."—See 17, 20. How does the deceiver get such power over man? Man says the law is good, but sees another law in his members warring against the law of his mind, bringing him into captivity to the law of sin.—Vs. 22, 23. Then it is clear that in this conflict man is not a willing slave of the deceiver. This agrees with Rom. viii. 20.

Why could Paul reveal the working of the law of sin and death?—because he was a wise man, or from his personal experience, or because he was a saved sinner? No; but because it was taught him by Jesus Christ.—Gal. i. 11, 12. Jesus revealed it also in John viii. 31-44. These Scriptures show that sin is the father of men's evil thoughts; and he does his work so subtilely that men think these thoughts are of their own minds. Jesus said: "I do the things I have seen [learned] of my Father, and ye do the things you have seen [learned] of your father."

Has man power to save himself from temptation and being deceived? These Scriptures show that he has not. Was the last Adam tempted? Yes. Did he sin? No. Why could not the deceiver cause him to sin? Because he could not deceive him. Christ knew all about the deceiver, and all other beings. "All things were made by him, and without him was not anything made that was made."—John i. 3. If man could not be deceived, he would not sin. Rev. xx. 3 shows that God puts the deceiver where he cannot deceive for a thousand years. This proves that if he did not will man to be tempted and deceived, he could effectually save him from it. After the thousand years, God releases the deceiver to go out and deceive the nations, and the result is, they are led into rebellion against the righteous reign of Christ and his saints. These Scriptures show that when God wills to save man from being tempted and deceived, he can do it.

From this revelation we see that God permitted man to be tempted and deceived for six thousand years, prevents

it for a thousand years, and then permits it again for a little season. If God did not want man to have the experience he has under the law of sin and death, he doubtless would have destroyed the deceiver before he made man a living soul. Is it not reasonable that God has permitted this that the works of God might be made manifest?—John ix. 3. Evidently God is and will be known through the subjection of man to the law of sin and death, and also through his subjection to the law of righteousness and life, as he could not be known without the work done through each of these laws.

God destroyed the common sense of Pharaoh and his counsellors, to cause them to resist him, that his power might be known. The Egyptians did what God willed them to do. In the same way he deals with man in general through the law of sin and death. "God works all things after the counsel of his own will."—Eph. i. 11. He subjects man to evil, sin and suffering, which are but for a moment, and by them works out man's eternal good. Through his work, God will be known, and, when known, loved.

The final work of creating man in God's image is done through the law of righteousness and life. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. viii. 2. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son."—viii. 29; 1. Pet. i. 20; Eph. i. 45.

What is the significance of these words, purposed, predestined, foreordained? They mean that before God made man a living soul, he fixed his destiny by these laws of sin and death and righteousness and life. They will accomplish God's purpose as certainly as God shall continue to be.

I now quote the Scriptures that reveal man's subjection to the law of righteousness and life. The power of this law is the death of Christ. In Heb. ii. 14, 15, it is revealed that the law of the Spirit destroys him who had the power of death, and delivers the captives. Here again God calls things that be not as though they were. This law destroys the enmity in man.—Eph. ii. 16. God's laws always accomplish his will. "If, while we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."—Rom. v. 10.

How is this law applied to man? By the law of regeneration. "Ye must be born again."—John iii. 7. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—i. 13. In this matter, man has no will or choice. By the law of generation, God gives us our natural being; and by the law of regeneration, he gives us our spiritual being. By the first we obtain the nature and image of the first Adam; and by the second, we obtain the nature and image of the second Adam. The first is natural [animal]; the second is spiritual.

Please consider what the following references reveal. In 1. John iii. 9, consider the meaning of seed. In v. 1, consider the significance of begat and begotten. In iv. 7, how much does it mean to be born again? In looking at 1. Pet. i. 23, let it be noted that seed fixes unalterably the nature in regeneration, as in generation.

What is the experience of a man when he is born [begotten] again? He is quickened from the dead—made alive to God and spiritual things. Old things that he loved, he loves no longer. Things that he hated, now he loves. The Spirit's work in him is that the word of God is quick and powerful, sharper than a two-edged sword, piercing to the dividing asunder of soul and spirit, and the joints and marrow, and is a discerner of the thoughts and intents of the heart.

This work of the Spirit caused Saul

of Tarsus to cry out: "Lord, what wilt thou have me to do?" It caused men on the day of Pentecost to cry out, "Men and brethren, what shall we do?" This is the circumcision of the heart. This is the new covenant, not written on tables of stone, but on the heart, and in the mind.—Jer. xxxi. 31-34; Heb. viii. 10, 11. All who have had this experience have been born [begotten] again. All who have not, have not yet been called of God.—1. Cor. i. 23-26.

When will the work of creating man in God's image be complete? When man is raised from the dead. "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."—1. Cor. xv. 54. Jesus says those who are raised cannot die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection.—Luke xx. 36.

How many will be raised? "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."—1. Cor. xv. 21, 22.

We have seen that Jesus said that all that are raised are the children of God. Why so? Because they are raised in Christ. They die in the first Adam, and are raised out of him into the last Adam; and being the children of God, then heirs of God, and joint-heirs with Christ.—Rom. viii. 17.

G. D. DUNCAN.

REMARKS.—Without endorsing every expression in Bro. D's article, I like it that he has presented his own view and his reasons, without driving at anybody else. He has presented very consistently one phase of Bible truth—the purpose, power and sovereignty of God. He has not emphasized the responsibility of man, which is implied in the invitations and exhortations of the word; but rightly understood, his words are not calculated to encourage neglect of Christian duties. It is evidently true that no man can begin the new life in himself, but, as Bro. D. has implied, the quickened one is responsible for the use of what God has given him—be it little or much. I would suggest that the new life may have begun in more people than many think. Begetting is a small beginning. The degree of light is the measure of ability and therefore of responsibility. We are called to be coworkers with God; and neglect of duty, and of opportunities, is always disastrous. Hence the apostolic exhortations and warnings.

—EDITOR.

SIX GOOD OFFERS.

IN planning for holiday (or birthday) presents, or missionary work, remember our list of books. We now have something new—THE GOLDEN LINK in paper cover. Single copy, 50 cents. Look over the following offers, all postpaid.

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☞ SEND for *free* sample of HOPE.

THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 17., No. 22. ALMONT, MICH., NOVEMBER 15, 1899. $1.00 a year.

THE LORD'S COMING.

WHEN the earthly life of our Lord Jesus was nearing its close, and, at the last passover, he had made the disciples sad by foretelling his death, which seemed to them an overwhelming calamity and the overthrow of all his claims to the Messiahship, he said: "Let not your heart be troubled: ye believe in God, believe also in me." He then began to introduce to their minds a new element of hope—a part of God's plan which required his death—by saying: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John xiv. 1-3.

He wanted them to know that the very thing which was alarming them [his death] was a necessary step toward the accomplishment of God's purpose concerning them. Their ideas of the Messiahship, and of his kingdom, and of human destiny, seems to have been wholly earthly. As they could not apprehend the truth of his sufferings and death, neither could they understand his resurrection, and hence the idea of his going away was to them a great mystery. But he wanted to comfort them with the assurance that while they would be left without his companionship for a time, it would not be for always. By and by, when the due preparation was made, he would return for them, and take them to himself in the place prepared.

The return of Christ was indeed to them a new element of hope; and throughout the New Testament it is made the objective point of the Christian's hope, though it has been much ignored. In Luke xix., to correct the impression "that the kingdom of God should immediately appear," (ver. 11) Jesus spake a parable in which he represented himself as the "Nobleman [who] went into a far country to receive for himself a kingdom, and to return."—Ver. 12. In this case, the word left to the servants is: "Occupy till I come."—Ver. 13. And

the time of his return is made the time of their reward. To the faithful, he says: "Have thou authority over ten cities;" "Be thou over five cities;" according to their ability.—Vs. 15-19.

In Matthew xxv. the reward of the ready virgins is at the coming of the Bridegroom,—at the marriage of the Lamb. This is followed by the placing in power of all the faithful servants: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."—Vs. 19-23. This placing of the faithful in power as rulers is followed by the coming of the Son of man in his glory (the saints with him—Col. iii. 4) for the judgment of the nations.—Ver. 31 and on.

In several of the epistles the coming of the Lord is spoken of as the hope of the church, and as the introduction of the period of judgment and restoration. In Acts iii. 19-21 we learn that the return of the Lord is the event that opens the times of restitution. Acts xv. 13-17 shows that the Lord's return is after the work of the gospel age—taking out of the nations a people for his name;—and that then he will restore the house of David, "That the residue of men might seek the Lord, and all the nations." Romans viii. does not definitely speak of the Lord's coming for his saints, or "the sons of God," but the apostle there tells of the later "manifestation of the sons of God," as the result of which "The creature itself *also* shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Vs. 19-21. And in Romans xi. 25, 26, he shows that all blinded Israel shall be saved after the fullness of the Gentiles [the people taken from among them for his name] shall have come in. All these show the importance of the Lord's return.

In 1. Cor. iv. 5, the apostle says: "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." From this and Rom. viii. and xi. it appears that the Lord's return is not only the objective point of the Christian's hope, but also the key of hope for the world. In chapter vi. 2, 3, we learn that in the next life the saints (after they are with the Lord) are to judge the world and the angels too; and the judgment is to be unto victory.—Matt. xii. 20. Some of the great events to follow the Lord's coming are recorded in 1. Cor. xv. 51-58.

There are many New Testament Scriptures which show that the work of the present age (often called the gospel age) is the election and training of the body of Christ, concerning which the truth was not made known in other ages.—Eph. iii. 2-9. And the apostle shows that the object of this high calling of God in Christ Jesus, is "the adoption of children by Jesus Christ." "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together

in one all things in Christ."—i. 5, 9, 10. He "hath raised us up together, and made us sit together in heavenly places in Christ [when he has come again and received us unto himself—John xiv. 3]: that in the ages to come he might show the exceeding riches of his grace, etc." ii. 6, 7. And the grand result is stated in Philippians ii. 10, 11: "That at the name of Jesus every knee should bow [shall bow—Rom. xiv. 11] and confess that Jesus Christ is Lord, to the glory of God the Father." All such Scriptures show the value of the Lord's return for his saints, that they may be with him in his glory and in his future work.

In 1. Thess. i. 4, 5 the apostle speaks of the election of the believers, and verses 9, 10 show that they "turned to God from idols, to serve the living and true God, and to wait for his Son from heaven." In ii. 19 the apostle asks: "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

Concerning the promise: "I will come again and receive you unto myself; that where I am there ye may be also," (John xiv. 3), we may know that the Lord's coming is not at death, by reading 1. Thess. iv. 13-18, where the apostle shows that at the descent of the Lord the dead arise, and those who are alive and remain are caught up with them to meet the Lord, "and *so* shall we ever be with the Lord." "Wherefore comfort one another with these words." Better comfort for the lovers of truth than all the fictions and fancies of unscriptural teaching!

In 2. Thess. ii. 1 the apostle speaks of the coming of the Lord and our gathering together unto him in the same way. They did not expect to be with the Lord before his coming. In 2. Tim. iv. 1, 8 Paul tells us that the Lord Jesus shall judge both the living and the dead at his appearing and kingdom; and that his faithfulness would be rewarded in "that day" with a crown which "the Lord, the righteous Judge," should give him, and to all "that love his appearing." He did not expect to be crowned at the date of his execution by Nero, the *un*righteous judge.

In Titus ii. 11-13, Paul speaks of the grace of God which bringeth salvation to all men having appeared, of the lesson of practical godliness which it is designed to teach, and of "looking for that blessed hope,"—the Lord's appearing. In Hebrews ix. 28, we are told that "to them that look for him shall he appear the second time without sin unto salvation."

James (v. 7, 8) speaks of the coming of the Lord as the time of reward for the patient waiters and sufferers. 1. Peter i. speaks of the inheritance reserved in heaven for those who are kept by the power of God unto salvation ready to be revealed in the last time,—"at the appearing of Jesus Christ." "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace [favor] that is to be brought unto you at the revelation of Jesus Christ." Peter regarded

the transfiguration scene as a foregleam of "the power and coming of our Lord Jesus Christ," (2. Pet. i. 16-18); and he urged the things connected with the coming day of the Lord as a motive to godly living: "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless."—2. Pet. iii. 11, 14.

John had the same idea of the value of the truth on this subject as a motive to purity of life: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in Him [the Lord] purifieth himself, even as He [the Lord] is pure."—1. John iii. 2, 3.

Jude looks beyond the coming of the Lord to gather his saints unto himself, and speaks of his later coming *with* his saints to execute judgment, and to convince the ungodly.—Vs. 14, 15. This is a grand key of hope for the world to all who see the object of the Lord's judgment.—See Isa. xxvi. 9; Zeph. iii. 8, 9; Rev. xv. 4.

Christ comes to receive his saints, and then, with his saints, to reign and bless the world. The overcomers, who keep his works unto the end, shall sit with him in his throne, and have power over the nations.—Rev. ii. 26; iii. 21. All who can see the dispensational steps in the plan, and the coming of the Lord at the last trumpet as the time for the reward of God's people (Rev. xi. 15-18), may be saved from many delusions and false hopes, and, in view of the grand effect on the church, and its being the sunrise of hope for the world, be ready to join in John's prayer, "Even so, come, Lord Jesus."—Rev. xxii. 20.

What Must I Do To Be Saved?

JESUS said: "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me."—John v. 39; Acts xvii. 11; 2. Tim. iii. 15, 17. The Scriptures to which Jesus referred were "Moses and the prophets."—the only writings concerning him in existence at that time.

1. It is absolutely necessary to believe the gospel.—Mark xvi. 15, 16; 1. Cor. iv. 15; xv. 1, 2; Heb. xi. 6; Rom. x. 17; Phil. i. 27; 1. Pet. i. 22-28; Jas. i. 18; Eph. i. 13; John iii. 3; Matt. xiii. 18, 23.

2. It is also absolutely necessary to obey the gospel.—1. Thess. i. 8; Rom. i. 16; ii. 8, 9; x. 16; xvi. 25, 26; Jas. ii. 14-26: 1. Pet. i. 22.

3. There is only one gospel.—Gal. i. 8, 9. It was preached to Abraham.—iii. 8. Gospel means good news. The gospel preached to Abraham was the gospel couched in Moses and the Prophets—called the Scriptures or Writings.—See vs. 9, 12. By which we are saved if we keep it in memory.—1. Cor. xv. 1, 2.

4. The gospel was preached to the Israelites in the wilderness.—Heb. iii. 17, 18; iv. 1, 2. It was preached by Jesus.—Heb. i. 1, 2; ii. 3; Matt. iv. 23. It was preached by the apostles.—Mark xvi. 15.

5. The gospel is the glad tidings concerning the kingdom of God and the name of Jesus Christ.—Matt. iv. 23; ix. 35; xxiv. 14; Mark i. 14; Luke iv. 43; viii. 1; ix. 2, 6, 60;

Acts viii. 12; xx. 23; xxviii. 23-31.

6. The kingdom of God was promised in the prophetic writings.—Luke xxiv. 25, 27, 44; Acts i. 3; xxiv. 14, 15; xxvi. 6, 7; xxviii. 23; Rom. i. 1, 2; Jas. ii. 5.

7. The territory of the kingdom will not be in heaven, but in the land where Abraham was a stranger.—Gen. xii. 7; xiii. 14, 17; xvii. 8; xxvi. 3-5; xxviii. 13; Acts xxvi. 6-8; Rom. iv. 11-16; ix. 7, 8; Gal. iii. 16-29; iv. 28; Heb. xi. 8, 9, 13, 39, 40. No going to heaven is taught in the Bible.

8. The king will be the royal seed of David—the Christ; the subjects, the twelve tribes of Israel, now scattered, then restored, according to the Scriptures.—Exod. xix. 5, 8; 1. Sam. viii. 7; 2. Sam. vii. 12-17; xxiii. 5; 1. Chron. xxviii. 5, 29; Ps. cxxxii. 11; Isa. ix. 6, 7; xi. 10-16; Ezek. xxi. 25-27; xxxvii. 13, 28; Luke i. 27-33; Acts ii. 30; Jer. xxxiii. 15-27; Dan. xii. 1; Joel iii. 1, 21; Amos ix. 11-15; Acts iii. 19-21; xv. 16, 17.

9. All the nations of the earth will be subject to the Christ, and be blessed in him, individually and collectively; and he will be a priest on his throne, after the order of Melchisedec — God. — Gen. xii. 3; xxii. 18; xxvi. 14; Ps. lxxii. 11, 19; xxii. 27, 28; ii. 8-12; cx. 4; Isa. ii. 1-5; xxvi. 9; xlix. 6; lx. 11, 12; lxvi. 23; Jer. iii. 16-18; Ezek. xxxvii. 18; Dan. vii. 13, 14; Micah iv. 1-4; Amos ix. 11, 12; Zech. vi. 12, 13; xiv. 9, 16, 19; Acts xiii. 16, 17; Rev. xv. 4.

10. The saints chosen from among the Gentiles—having believed and obeyed the gospel—will be joint-heirs with Christ to the kingdom and dominion.—Dan. vii. 27; Matt. xix. 18; xxv. 24; Luke xii. 32; xxii. 29, 30; Rom. viii. 17; 1. Thess. ii. 12; 2. Tim. ii. 12; Jas. ii. 5; 2. Pet. i. 11; Rev. ii. 26, 27; iii. 21; v. 9, 10; xx. 4-6.

11. The saints will be immortal when they inherit the kingdom.—1. Cor. xv. 51-57; 1. Tim. vi. 12; 2. Tim. i. 1, 10; Matt. xix. 29; Mark x. 30; John vi. 40; Rom. ii. 6, 7; Titus i. 2, 3, 7.

12. Christ will reign as King—Priest—one thousand years, until the last enemy, death, is destroyed. Rev. xx. 4-6; 1. Cor. xv. 24-28. Then there will be no dead ones, nor any to die; therefore the dogma of eternal death is unscriptural. How can there be eternal death, when death is destroyed—no dead ones, nor any to die, all being immortal?

13. Through faith and immersion in water, the believer is constituted the righteousness of God in Christ, and joint-heirs with him as the Seed of the Abrahamic covenant.—1. Cor. i. 30; 2. Cor. iii. 17-21; Rom. vi. 3, 4; Gal. iii. 26, 27.

EMANUEL POTTS.

REMARKS.—Here is indeed an opportunity to search the Scriptures—both the Old and the New. The danger is that the majority will not search to see whether these things are so. Such a study would be a good exercise whether or not all the inferences and applications of the brother were accepted.

All will no doubt agree that it is necessary to believe and obey the gospel. It may not be as clear that the gospel preached to Abraham—that all the nations of the earth shall be blessed—is the gospel Paul

preached to the Corinthians—the death, burial and resurrection of Christ,—by which he said they were saved. It seems possible that they might have had the life and righteousness of Christ, and not have understood as yet God's purpose to bless all nations. Of course, the two parts of God's plan are related, and the future work of Christ and the saints is a good thing for Christians to learn. But it is not as clear that the knowledge of the plan of the ages was made a condition of salvation, nor that all in Christ had or have that knowledge.

It is worthy of examination, the idea that the gospel preached to Israel, and by Jesus, and by his Apostles, was exactly the same. Of course, they were all parts of God's great gospel plan; but it appears that, after the resurrection of Christ and the descent of the Holy Spirit, the preaching was not the same as before. Are there not higher and more spiritual phases of truth, concerning God's kingdom, revealed in the dispensation of the Spirit?

The passages given to show the territory of the kingdom do not even once mention the kingdom. Most of them refer directly to the land that was given to the typical nation, and which will be theirs in the restoration. The New Testament seems to carry the mind from the natural to the spiritual, from the earthly to the heavenly, in the matter of the inheritance and the kingdom, as in all else. Abraham saw through the shadow to the substance, and therefore looked for a heavenly city, "whose builder and maker is God."—Heb. xi. 10. He also looked for "a *better* country, that is, an heavenly."—Ver. 16.

That Christ and his saints will own and control the earth and the nations, is clearly true: but that "No going to heaven is taught in the Bible," may be questioned. Jesus went to heaven, and said: "I go to prepare a place for you." When he comes again to receive his waiting ones to himself, it seems a reasonable inference that he will take them to his Father's house—to the place prepared for them. Christ is called our Forerunner, in entering the presence of God. If we are never to follow him there, it is not clear that he is our Forerunner. To Peter he said: "Whither I go, thou canst not follow me *now;* but thou shalt follow me *afterward.*"—John xiii. 36.

When Isaac the type of Christ, came out to meet his coming bride, he did not escort her back to her old home, but took her in to the new home prepared for her.—Gen. xxiv. 61-67.

From a conversation I had some time ago with Bro. Potts, I am led to infer that what he says of "immersion in water" was written mainly to draw out a reply. Be that as it may, it seems evident that it is not "immersion in water," but what the ordinance of baptism *signifies*—death to sin, and rising to holiness—that constitutes the believer righteous and a joint heir with Christ. It is regeneration that makes us like God. And it does not lessen the real value of baptism, that it is a symbol of such a spiritual reality. While urging the importance of believer's baptism we should guard against the idea of a superficial or ceremonial salvation.—EDITOR.

NOTES ON SUNDAY-SCHOOL LESSONS.

Public Reading of the Scriptures.—Neh. viii. 1-12.

(Lesson for Nov. 19.)

GOLDEN TEXT.—The ears of all the people were attentive unto the book of the law.—Neh. viii. 3.

DAILY READINGS.—M. Neh. viii. 1-12. Tu. Neh. viii. 13 to ix. 3. W. Deut. xi. 13-21. Th. Ps. cxix. 1-16. F. 2. Kings xxii. 3-13. S. Jer. xxxvi. 9-24. S. Ps. xix. 7-14.

INTRODUCTION.—After the experiences recorded in our last lesson, a great cry of the people was raised concerning the oppression by debts and mortgages. The same principle was operating then as now. Nehemiah was much displeased and rebuked the usurers—accusing them of making slaves of their brethren; and they could not answer. Restoration of the land was required, and a part of the money exacted. This was promised under oath, and they kept their promise. Nehemiah himself took no allowance, and was hospitable to others.—Neh. v.

The enemies hearing that the walls were built, sought by craft and false reports to intimidate Nehemiah, but he remained true. The wall was finished in fifty-two days. And the enemies were cast down in their own eyes, perceiving that the work was of God.—Chap. vi.

Chapter vii. is mainly a repetition of Ezra ii, reviewing the first return from Babylon—of the ancestors of the present generation—about ninety years before,—a register being made of the various classes.

The next step after the building of the walls was to prepare the people to live aright, and for this end the law of the Lord was to be publicly read.

It is well to read the whole of chapters viii. to x.—giving the facts concerning the reading of the law, the confession of sin and God's mercy, and the covenant of the people to obey. The history in chapter ix. is specially interesting.

I. THE GREAT MEETING. — Ver. 1. This chapter should begin with the last clause of the preceding verse: "And when the seventh month was come, etc." This was a week after the walls were finished.—vi. 15. Nehemiah's design was to renew and enlarge the reforms begun by Ezra thirteen years before. Just how the people were prepared "as one man" to gather together and call upon Ezra to bring them the book of the law of Moses, is not shown; but their experience during the building of the walls had tended to unify them, and inspire them for the work of reformation. Common troubles often unite people, while prosperity tends to isolation. This book of the law was recognized as inspired by the Lord—Yahveh, Jehovah, their Deliverer. The people were gathered in one place, for one purpose. The "street" should be "broad place," (R. V.)—like the public square "before the water gate,"—the open space south of the temple—between the temple wall and the city wall.

II. THE PUBLIC READING.—Vs. 2-8. Ezra is not mentioned until now in the book of Nehemiah. It is thought he had been absent during these twelve years, perhaps working as a scribe, copying, studying, and putting the book of the law in shape. Now the people call for the instruction, and Ezra brought the book, and read it to both men and women, and all the children old enough to understand. There is a power in *public* reading, especially before such a large and interested audience. It is worthy of note that the children were brought with their parents. This was on the first day of the seventh month—the beginning of the feast of booths, or of tabernacles.

This was an enthusiastic congregation. They were hungry for the truth. Ezra and his assistants read (and explained, vs. 7, 8) from daylight till noon, and the people were all attentive. Ezra stood on a pulpit, or high platform, prepared for the occasion. It was large enough to accommodate fourteen people with standing room (ver. 4), and

(*Continued on page 345.*)

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CONTENTS.

THE LORD'S COMING 337
WHAT MUST I DO TO BE SAVED? 340
NOTES ON SUNDAY-SCHOOL LESSONS
Public Reading of the Scriptures, (N. 19) 343
Woes of Intemperance, (Nov. 26) 345
EDITORIAL ITEMS 344
EDITOR'S APPOINTMENTS 344
LIGHT UPON OUR PATHWAY 346
LORD, HELP US TODAY 347
SHARING BURDENS 348
EXTRACTS FROM LETTERS,
The Night Cometh 349
The Master on Board 349
A Practical Question 350
THE TRANSVAAL WAR 351
THIS LET ME DO, (Poetry) 352
THE LOST PIECE OF SILVER, (Poetry) 352
SIX GOOD OFFERS 352

EDITOR'S APPOINTMENTS.

Nov. 19, Pittsburg, Pa., 517 Wylie Ave.

Nov. 26, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Dec. 1, Brown City, Mich., 7:00 p. m. at the home of John Vannest.

Dec. 2, and 3, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Dec. 10., Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

Those in the several localities seeing this, please tell others.—EDITOR.

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(*Continued from page 343.*)
high enough to be seen by all the people.—Ver. v. The people and readers all stood up—as in the presence of God. Those on the platform were probably priests who assisted in the reading.

The meeting was not merely for reading and instruction, but Ezra led in praise and prayer, and the people responded: "Amen, Amen." They lifted up their hands in reverence, and bowed their heads in worship. The spirit of true worship is essential to the understanding of God's word.

III. THE EFFECT.—Vs. 9-12. The people were so affected by hearing the words of the law—so impressed, perhaps, with a sense of their sin against God—that they mourned and wept. But, strange as it may appear, Nehemiah—the governor, Ezra—the priest, and the Levites who taught the people, told them they should *not* mourn nor weep, because it was a day holy unto the Lord. They were rather to "eat the fat, and drink the sweet, and send portions" to the needy, and not to "be sorry; for the *joy* of the Lord [Your Deliverer] is your strength." Having been forgiven and restored, they were no longer to think of their sins, but of God's mercy. This was emphasized (as it might well be now among those who know the pardoning love of God): "Hold your peace, [no longer weep over your forgiven sin], for the day is holy: neither be ye grieved." If the Lord remembers our sins no more, why should we plague ourselves about them and be miserable? Such misery never makes people better and stronger for the right. The people obeyed the cheerful words, and were full of kindness and gladness, because they understood what was said to them. Christians should rejoice in the Lord and help others to rejoice, rather than to go mourning over the forgiven sins of the past.

By the reading of the law (vs. 13-18) they found they had been neglecting the feasts of the Lord, and began at once to observe the feast of tabernacles, which had been laid aside since the days of Joshua. And obedience, as it always does, brought great gladness.

It seems strange that, after such rich experiences and blessings, Israel should later so utterly fail. But it is no doubt because they were on the earthly and natural plane, and their experiences were only a shadow of the spiritual blessings in Christ.

Woes of Intemperance.—Prov. xxiii. 29-35.

(Lesson for Nov. 26.)

GOLDEN TEXT.—Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.—Prov. xx. 1.

DAILY READINGS.—M. Prov. xxiii. 29-35. Tu. Isa. v. 8-16. W. Isa. v. 18-25. Th. Prov. xx. 1-11. F. Nahum i. 1-10. S. Isa. xxiv. 1-12. S. Matt. xxiv. 42-51.

INTRODUCTION. — November 26 is "Temperance Sunday" in Great Britain. It would be safe to have fifty-two Temperance Sundays in the year, both in Great Britain and America. These nations could well afford to set a good example to all the other nations of the world.

All who will read the selected passages and the lesson, will have a definite Scriptural warning against the use of intoxicating drinks. In our lesson we have:

I. THE DRUNKARD'S MIRROR.—Ver. 29. In this he may see himself as he is. His characteristics are here given. He hath woe, sorrow, contentions, babbling, wounds without cause, and redness of eyes. They are both bodily and mental troubles, both personal and social, and are liable to be on the increase.

II. THE DRUNKARD'S PEDIGREE.—Ver. 30. This shows how drunkards are made. By tarrying long at the wine. The tendency of strong drink is to continue drinking. It may first be for social reasons. It may become a matter of liking. But it tends to become a habit—a slavery. And the mixing of

drinks increases their power. There are four common steps: 1. Keeping bad company; 2. Sipping the wine; 3. Drinking to excess; 4. Drunken carousals. The only *sure* way to avoid being a drunkard, is to let the stuff entirely alone. "Touch not; taste not; handle not." He who never sips, or never becomes a moderate drinker, will never be a drunkard.

III. THE DRUNKARD'S SNARE.—Ver. 31. There may be others; but one great allurement is looking upon the wine. Its color and its movement are the basis of a temptation. He who yields to temptation is already more than half fallen. It is the brighter side of evil that is dangerous as a snare.

IV. THE DRUNKARD'S HARVEST.—Ver. 32. What was so bright and pleasant and alluring, at last is revealed in its true character. "It biteth like a serpent, and stingeth like an adder." It has been well said that "Alcohol is the devil in solution." What was at first the pleasurable excitement of a social evening, becomes at last the agony of shame, remorse and ruin.

V. MARKED EFFECTS.—Vs. 33-35. Drunkenness tends to social impurity. It leads to recklessness of conduct on all immoral lines. All other crimes are aggravated by the use of strong drink. It sometimes leads to deadly unconsciousness, and sometimes to the most miserable consciousness. But the worst of all is, it makes its victim say: "I will seek it again." The drunkard seeks to drown his sorrow in more drink.

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them."—Isa v. 11. See also the "Golden Text."

"Be not among wine-bibbers; nor among riotous eaters: for the drunkard and the glutton shall come to poverty." Prov. xxiii. 20, 21.

"Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: who justify the wicked for reward."—Isa. v. 22, 23.

This passage has a woe for the drinker, for the seller, and for the people who license the business.

"Woe unto him that giveth his neighbor drink, that puttest the bottle to him, and makest him drunk."—Hab. ii. 15.

Surfeiting and drunkenness are among the things that becloud the mind and tend to keep men in darkness concerning the coming day.—Luke xxi. 34. And drunkards are named among those who shall not inherit the kingdom of God.—1. Cor. vi. 10.

LIGHT UPON OUR PATHWAY.

We are plain men and women, most of us. We trudge on under burdens. Our life is made up of journeys to and from a well, an office, a school, or a factory, and it seems to the natural man a grind, a depleting and depressing routine.

But when the natural man becomes changed into the spiritual man, when Jesus with his life and spirit, with the hopes and helps of his gospel, enters into our hearts, when we drink of the water he has drawn and holds out with his wounded hands, a light falls upon our task like a roseate glow; seen above, in heaven's overarching blue, a loving face looks down upon us from the sky, and he whose face it is counts our steps and notes our deeds, reads our motives and purifies our emotions, and every moment is a sacred earnest of eternity.—*Sabbath Reading.*

☞ Renewals of subscription are now in order and are begun. An extra dollar sends the HOPE to two new readers from now to December 1900.

LORD, HELP US TO-DAY.

ANOTHER day is dawning, and God has lengthened out our life's short span to see it. It is a new day, with new duties, privileges, opportunities, and responsibilities. We have not passed this way before. We enter an untraveled path; new cares oppress us, new dangers beset us, new duties confront us, new temptations assail us, and we need new strength, new help, new wisdom from above.

Only the Lord can tell what this day may bring forth; only the Lord can provide for this day's emergencies, and carry us safely through it. He sees the end from the beginning (Isa. xlvi. 10); he beholds the sunset before the morning breaks. He knows the way we take with its every turn and winding, and he can safeguard us against every danger and protect us from every ill. He gives the daily grace, the daily strength, the daily bread. Our times are in his hand. He numbers our days, and metes them out one by one. They flash upon us like a vision, they fly like a weaver's shuttle. They break and they close, they dawn and they vanish.

Our help for today is in the Lord. He carried us through yesterday. He has been with us in all the tangled pathway of the past. He has plucked our feet out of a thousand snares. He has guided us amid dangers we could neither see nor flee. His promise is our safe-conduct through an enemy's land. He has said, "I will never leave thee nor forsake thee." He has not brought us forth from Egypt to perish in the wilderness. He has not yet reached the end of his resources nor the limit of his power. He divided the sea whose waves roared. He brought the waters from the flinty rock. He scattered bread from heaven for those who hungered in the wilderness. His flaming pillar led them by night, his guiding cloud went before them by day; his angels guarded them and his everlasting arms upheld them.

"My soul, wait thou only upon God." His hand that spreads the dawn along the eastern sky, will open a pathway through the noonday cares, and shed the sunset glory round its closing hours.

Courage, my soul, this day! The Captain of the Lord's host stands before thee; meet him with bowed head and unshodden feet.—Ex. iii. 5; Josh. v. 13–15. The place where thou standest is holy, it is the opening gateway of another day. Lift up thy heart to God for strength and wisdom, for grace to help in time of need. Thy daily bread shall come. Thy manna shall not fail. Leave thy cares with God: "Sufficient unto the day is the evil thereof."—Matt. vi. 34. "As thy days, so shall thy strength be."—Deut. xxxiii. 25. Lift up thy cry to God to make this day a day of blessing and of joy, a day of triumph and of victory.

Lord, help us today. It is the only day we have; it may be the only day we ever shall have. Let this day be a day of the right hand of the Most High; a day of help in time of need; a day of deliverance, of guidance, of strength and victory. Lord, give us faith to say, "Behold, now is the accepted time; behold, now is the day of salvation."—2. Cor. vi. 2.

Lord, lead us on in all the way before us,
And in thy love spread thou thy banner o'er us.
Always before our face, oh, may we see
The Lord who giveth us the victory.

—*Common People.*

☞ WE would remind our friends of the books we have. THE GOLDEN LINK, $1.00; DAY DAWN, $1.00; PERFECT DAY, 50 cents; and the new MOSES AND CHRIST, 50 cents, all cloth bound, will all be sent for $2 00 received at one time.

☞ The Editor does not hold himself responsible for every statement of his correspondents. He expects his readers to exercise their own power of judgment.

SHARING BURDENS.

SEVERAL well-dressed boys were sitting under a shady tree as I passed. Very red faces and wheels lying all about were in evidence that they had been making work of pleasure. As I noticed this, and thought what love-shielded, care-free lives they were living, I saw drawing near a small boy who was dragging, as best he could, a large basket of laundry; he was about to ascend a steep hill, and I was puzzled to know how he would reach the top.

"Say," said one lounger, "where is that big basket going with that small boy who looks a little resentful, it seems to me."

"No wonder," said another; "it would make me feel 'resentful' to see a lot of big, stout fellows, with wheels to carry us, taking our ease while he is tugging a burden double his size."

"But we can't help his being what he is," said the first speaker, "though of course I pity the little chap."

"Let's show our pity by helping him," said the other jumping to his feet. "Let's tell him to take breath, while I lift one side of the basket, and you the other; and we will land it at the top of the hill close to his mother's shanty."

I walked on slowly, that I might see the outcome; and I very much doubt if the puny boy who with difficulty kept pace with his burden-bearers up the hill, felt the thrill of joy that I did as I saw these robust lads "lending a hand" to a less fortunate brother, and heard the cheery words:

"Come on bub; here's your basket at the top of the hill, and now you're almost home!"

As I passed on I thought what a beautiful world this would be if all were as ready to show their sympathy in a practical way as did those boys. But heart-burdens are the hardest to bear, and every day people cross our path who with weary steps and sinking hearts are ready to faint for want of the word of sympathy or a warm hand-clasp. An old lady in one of our Homes for the Aged, was rebuked for speaking of hunger when there was ample provided for her. "Its folks I'm hungry for—folks and sympathy," she answered pathetically.

Let us strive to share life's burdens, until we all reach the "top of the hill."—*Young People's Weekly.*

☞ DO OUR READERS REALIZE how very low we have reduced the price of our books, and how many people may be reached with the truth these books contain by a little co-operative effort and sacrifice on their part? Six copies of DAY DAWN, or ten copies of either MOSES AND CHRIST or PERFECT DAY, for $2.00! Or part of each kind may be had at the same rate; and we will mail them, paying the postage, all to one address or each book to a different address. Some appreciate our offer and are circulating all our books, including THE GOLDEN LINK. Understand, we send three dollars' worth of any of our books, (except the bound volumes of the HOPE), at the retail price, for two dollars sent at one time.—ED.

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EXTRACTS FROM LETTERS.

The Night Cometh.

I HAD done a little work for someone, who seemed not to care to pay the fifty cents still my due. At bedtime I told my Heavenly Father about it, and promised him, if he would get it for me, I would send it to you for his work. My money came as soon as I opened my door in the morning, so now I send it. Praise the dear Lord for answering my prayer. Tell the brothers and sisters about it, so they may be encouraged to go to our Father with all their perplexities, worries, and disappointments—casting all their care upon him.

Bro. Paton, please explain John ix. 4. Why did Jesus say, "The night cometh, when no man can work?" What night? Some say, "The night of eternity."

GRAND RAPIDS, MICH. A. B.

REPLY.—I am glad our Father's resources are unlimited—that he is so great as to be able to look after the smallest things pertaining to the welfare of his children and the good of his cause.

What night? It will not do to explain any Scripture in such a way as to make it contradict the revealed purpose of the ages. I think Jesus referred to the night of lost opportunities and darkness which was then coming on the Jewish nation. The earthly ministry of Jesus was the day of opportunity for them. Soon it would be past, and their house would be left desolate, and their long dark night of suspension and trouble would begin. What was to be done in that day must be done speedily. This day of Jewish opportunity, and the night of their desolation, which so suddenly followed, may be seen in Zechariah ix. 12: "Turn you to the stronghold, ye prisoners of hope: [Here their sudden suspension.] even today do I declare that I will render double unto thee."

The day of opportunity for the gospel church—concerning the throne and the crown—the high calling of God in Christ Jesus—will also be followed by a dark night of lost opportunity. "The morning cometh, and also the night." It is never safe to neglect opportunities for good. We read of some who, building on Christ with hay, wood and stubble—poor works — shall suffer loss, though themselves saved, as by fire.—1. Cor. iii. "Hold fast that which thou hast, that no man take thy crown." But there is no "night of eternity" in God's plan. "There shall be no night there." Victory is ahead. Endless day is coming.—EDITOR.

The Master on Board.

I HAVE just learned, by letter from Bro. Sunderlin, of the sudden death of his wife on June 14. She had been in her usual health, but she said to her daughter, "I feel strangely; I think I am going," and was gone in less than two minutes, without a pang or a sigh." He says she was seeing the things of the blessed hope much as he does, "and they were a comfort to her." She died at their home at Fort Edward, N. Y., and the body—the "vacated earthly house"—was laid away in the cemetery at Fort Ann, N. Y.

He also speaks of the illness of one of his daughters from the time of her mother's death until now. In this time of bereavement and sorrow, I know our brother will have the sympathy of many HOPE readers. We can also rejoice with him in the very best consolation. He says:

"I have often thought I would try to *wrench* from this stormy period enough time to write something for the HOPE, but, alas the pressure and distraction have been too great; and yet my little bark has had the Master on board, and his voice could be heard sweetly saying: "Lo, *I* am with thee; be not afraid."

He speaks of being invited twice (once before and once since his wife's death) to speak in the home church. The first time he spoke from the text:

"We see Jesus;" and the second time, from the word's, "This *one* thing I do, *forgetting* the things that are behind, etc." He says: "I never went up the pulpit steps, I think, seeing less and fearing more than then; but the Lord seemed to whisper: 'I'll make up for all your deficiencies,' and I suppose he did; but if any good was done, it must have been through the *foolishness* of preaching."

Speaking of the HOPE, he says: "I am in as full sympathy with you as ever, and would gladly, if I could, do an hundred fold more for the HOPE than I do:—yea, much more than that.

"I am always delighted to hear from you personally, though I must not expect much in that way. I look with interest in the HOPE to see where you are to preach each Sunday, and the hour, just as though I might possibly be there. This is to show you that if you might have thought I was forgetting you or your work, how much you were mistaken.

"I wish I might be the means of encouraging you when inclined to be despondent (if you ever are. Most of us have such times.) and of cheering you when sorrowful. That our ever-blessed Father, and his manifestation, our Lord, may impart all needed good to you and yours, is the prayer and confidence of your brother,

J. C. SUNDERLIN.

A Practical Question.

I HAVE been asked: "If a man is invited or has an opportunity to preach, should he tell the people the whole truth all at once?"

I suppose "the whole truth" in this question means all the preacher knows. No one knows the whole truth. For my own part, I do not feel justified in treating all congregations alike. It would be impossible to tell all we know at once. We did not learn it all at once. We had to *grow* in knowledge. Others must grow. In order to grow they must be fed; and there is milk for babes, and strong meat for those more advanced. A babe would choke on the strongest food. I think the preacher should use his best judgment, and give the people what he thinks they can bear. In a mixed congregation, some—according to their ability and degree of advancement—get more than others out of the same preaching. In dealing with all classes of people, the words of Jesus to his disciples often come to mind: "I have many things to say unto you, but ye cannot bear them now." Even the promised "Spirit of truth" did not, and does not, give the whole truth at once. He leads or guides into truth, and never faster than people are able to receive it. Probably every preacher uses his own judgment as to what should be said under existing circumstances. No doubt it is possible to "cut off people's ears" by the use of our own little sword, or by unwise or indiscriminate use of the word. May the Lord give us all needed wisdom.

—EDITOR.

THE ATONEMENT.

The revised ATONEMENT is complete. Besides many minor changes made, a new section on "The Burnt Offering," and a chapter on the "Object of the Judgment," have been added. Size, 96 pages. Price, single copy, ten cents; six copies, fifty cents.

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THE TRANSVAAL WAR.

[WE have received some expressions of severe condemnation of the British government concerning their treatment of the Boers. Our sympathy as Americans naturally goes with the weaker party, especially when it appears to be a struggle in favor of the liberation of the oppressed from monarchial powers. But there are cases, speaking from a human point of view, where any strong power would demand reparation of real or supposed wrongs. If the Boers are in the right, the neutrality of the German government is strange indeed. From our own point of view, the world must move forward under the Messiah's over-ruling. What the real merits of the present case may be will be determined by greater wisdom than ours. The following from a popular American paper appears worthy of a place as a statement from a neutral point of view.—EDITOR.]

"THE outbreak of actual hostilities in the Transvaal fixes general attention on the questions at issue.

The grievances of the "Outlanders" are the cause of the rupture of friendly relations. The most prominent, briefly stated, are these:

First. Although the Outlanders, or foreigners, outnumber the Boers three to one, and although they pay ninety per cent. of the taxes, only about two per cent. of them have secured the right to vote.

Second. Although surrounded by armed Boers and half-subdued savages, the Outlanders are not allowed to carry arms.

Third. They must patronize the monopolies created by the Boers, although these monopolies charge exorbitant prices for necessary articles.

Fourth. They are maltreated by the police, and forced to try their claims before partial courts, in which the English language is forbidden.

The Transvaal's defence is that these are purely domestic affairs, in which, by the conventions of 1881 and 1884, Great Britain pledged herself not to interfere.

Technically this is true. But England answers that by the same conventions the Boers agreed that the Transvaal should be forever open to all white immigrants, and that these immigrants should be well treated. She asserts that no civilized nation can allow its citizens to be robbed by a foreign government, and bases her claim to interference not upon treaties or conventions, but upon the natural right of nations to protect their subjects.

The popular feeling in America is very much what ex-President Harrison expressed the other day when he said of the Transvaal situation: 'Our sympathies go out to the small boy when a big boy is thrashing him, even though the small boy richly deserves the spanking.' It is unquestionably true, however, that the grievances of the Outlanders are real, and that notwithstanding the religious character of the Boers, the government of the Transvaal is narrow, exacting, and unjust in its dealings with foreigners.

The United States welcomes the subjects of all civilized governments to its shores and treats them with generous hospitality. Should either of our political parties put into its platform such gross conditions as have been practiced by the Boers in their relations to foreigners, the policy would be indignantly condemned, and the defeat of the party assured at the polls. The treatment of immigrants by our people is a practical condemnation of the short-sighted policy—both domestic and international—of the Transvaal government.

England in her statesmanship is zealous for her own interests. It is a dominant quality; a quality at which, however, other nations cannot consistently

throw stones. But whatever may have been the ulterior motives of her colonial secretary in his insistent demands upon the Transvaal, in supporting him in this unhappy struggle, England represents the rights of the individual under international law, and exemplifies the duty of every nation to protect, always and everywhere, the lawful interests of its subjects."—*The Youth's Companion.*

THIS LET ME DO.

What can I do today?
Not praise to win, or glory to attain;
Not gold, or ease, or power, or love to gain,
Or pleasure gay:
But to impart
Joy to some stricken heart,
To send a heaven-born ray
Of hope, to some sad, despairing
Soul to cheer,
To lift some weighing doubt,
Make truth more clear,
Dispel some dwarfing care,
To lull some pain,
Bring to the fold again
Some lamb astray,
To brighten life for some one,
Now and here,—
This let me do today.—*Selected.*

THE LOST PIECE OF SILVER.

Holy Lord Jesus, Thou wilt search till thou find
This lost piece of silver,—this treasure enshrined
In casket or bosom, once of such store;
Now lying under the dust of thy floor.

Gentle Lord Jesus, Thou wilt move thro' the room—
So empty—so desolate—and light up its gloom:
The lost piece of silver that no man can see,
Merciful Jesus, is beheld clear by Thee.

Defaced and degraded, trampled in the dust,
Its superscription Thou knowest still we trust
And Thou wilt uplift it and make it reshine,
For it *was* silver—pure silver of Thine.

Loving Lord Jesus, Thou wilt come thro' the dark,
When all men are sleeping and no eye can mark,
Tho' "clean forgotten like a dead man out of mind"
This lost piece of silver Thou wilt search for—*and find.*—*Mrs. D. M. Mulock-Craik.*

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 17., No. 23. ALMONT, MICH., DECEMBER 1, 1893. $1.00 a year.

RECONCILED TO GOD.

No truth seems more clearly revealed in the Bible than that all mankind will be reconciled to God. Paul states it without hesitation—evidently not regarding it as dangerous. Speaking of Christ and his work, he says that he died for all, and therefore all died, that living again, they might live unto him. On this account, he says, "We know no man after the flesh [the old nature which was condemned in Christ's flesh], old things are passed away; behold, all things are become new." Thus made new, "All things are of God, who hath reconciled us to himself by Jesus Christ." For "God was in Christ, reconciling the world [not the church only, but the whole world] unto himself, not imputing their trespasses unto them." The work of reconciliation thus done in Christ *for* us, is to be practically carried out *in* us, for he was made sin for us, and then died to sin (Rom. vi. 10), that we might be made the righteousness of God in him.—2. Cor. v. 14-21.

This passage clearly teaches the idea of the final reconciliation to God of all for whom Christ died, and "he by the grace of God, tasted death for every man," (Heb. ii. 9), "gave himself a ransom for all, to be testified in due time."—1. Tim. ii. 6. In the atoning (reconciling) sacrifice that Christ made, and in the practical application of the same, he is the beginning and the ending of the work of reconciliation, the author and the finisher of our faith:—That is to say, "When we were enemies, we were reconciled to God by the death of his son,"(Rom. v. 10); on account of this justification and reconciliation he was raised; and when we believe in this great revelation of the divine love, it works by love, and leads to a personal and practical reconciliation to God, and to loving obedience. Thus beliving the gospel (good news) of what Jesus did for us in his own sacrifice, becomes the power of God working in us to salvation—a personal reconciliation to God.—Rom. i. 16.

Christ Jesus was so identified with the world, that, when he died to sin and rose free from it—justi-

fied—it is called God reconciling the world unto himself. From the beginning (this death to sin in Christ our Head) God saw the end,—that is, the reconciliation of all the race. God sent his Son into the world, (identified him with the race—the world of mankind), not to condemn the world, (it was already condemned by the law), but that the world through him might be saved.—John iii. 17. Thus identified with the world, he bore the sin of the world, died to the sin of the world, and thus, as the Lamb of God, took away the sin of the world.—John i. 29. Thus he fulfilled the prophecy that he would finish the transgression, make an end of sin, make reconciliation for iniquity, and bring in everlasting righteousness.—Dan. ix. 24.

Christ not only did this in himself, but he did it for the world, with whom the Father had identified him; and he was therefore the prophecy of what will be done in the whole race, and also God's bared arm of power to bring it about. What was done in the person of Jesus was the gospel at the root, and what will be done in the race will be the gospel in the full grown tree.

Because of this divinely arranged unity of the race with Christ Jesus, or of Christ with the race, Paul, in answer to the question, "What is man?" said: "We see Jesus"—the raised up, the highly exalted Jesus. He does not view man "after the flesh," or from the standpoint of the old Adam, but "after the Spirit," or from the standpoint of the new man—the second Adam. He, by faith, sees man no longer as an enemy, but as reconciled to God, and therefore at-one with him. This is the great at-one-ment, or reconciliation.

This great truth concerning the reconciliation of the whole world to God is not against, nor is it contradicted by the truth that the church—the body of Christ—is called out, and developed in this age of election, and glorified with Christ at its end. God's revealed purpose is to save the whole world, and the body of Christ is called according to that purpose.—Rom. viii. 28. God's revealed plan is to save the chosen ones first, and through them, as a royal priesthood—coworkers and joint-rulers with Jesus Christ—to bless and save the world afterward. These predestined "sons of God" are quickened and led by the Spirit of God in this time. They do not reign with Christ now; they suffer with him. But, being heirs of God, and joint-heirs with Christ, if they suffer with him now, they shall be glorified with him, and reign with him afterward.—Rom. viii. 14-17; 2. Tim. ii. 12. "He that overcometh, and keepeth my works, unto the end to him will I give power over the nations."—Rev, ii. 26. Then the suffering and overcoming precede the reigning time. These chosen ones are those who turn to God from idols, to serve the living and true God, and to wait for his Son from heaven, even Jesus, whom he raised from the dead.—1. Thess. i. 4, 5, 9, 10.

Yes, they wait for his Son (one Son) from heaven. He said, "*I* will come again, and receive you to myself."—John xiv. 3. The Lord by

the Psalmist said: "Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Ps. l. 5. Paul links the coming of the Lord with our gathering together unto him.—2. Thess. ii. 1. Then the elect church, or "the sons of God," (of Rom. viii.) wait for the coming of Christ *for* his saints. While they wait, they suffer; but they glory even in tribulation. They know that these light afflictions, which are of short duration work for them a more exceeding and eternal weight of glory. 2. Cor. iv. 17. They are comforted in their troubles by the hope of the glory of God.—Rom. v. 2-5.

The prophet tells us that "the glory of the Lord shall be revealed and all flesh shall see it together." Isa. xl. 5. By whom, and when, shall the glory of God be revealed to the world? Paul says the glory is to be revealed in *us*, and that the whole creation is waiting (not for the *Son* of God, but) for the manifestation of the *sons* of God. Mark the distinction between the "sons of God," and the world, or the creation, to whom these sons are to be manifested. Paul says, though the "sons of God" suffer, while waiting for the return of the Son of God, that he reckoned that the sufferings of this present age are not worthy to be compared to the glory which shall be revealed in us. Then he says that "the earnest expectation of the creature waiteth for the manifestation of the sons of God, and the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.—Rom. viii. 18-21.

This clearly reveals God's plan to deliver his elect first, and the non-elect—the world of mankind—afterward.—This also shows the purpose for which the saints are called—that through the glory manifested in them, the world also shall be delivered. Paul tells us elsewhere that the way or working by which he changes our body and makes us like Christ, is the same according to which he is able to subdue *all* things unto himself.—Phil. iii. 21.

The elect first, and the world afterward, is an important fact in the order of God's plan. After we see it, it seems strange that it should be so much overlooked. And, this being God's plan, when it is seen it becomes the key to many Scriptures.

In his letter to the Ephesians, Paul says: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed *us* [the elect] with all spiritual blessings in heavenly places in Christ: according as he hath chosen *us* in him before the foundation of the world, * * having predestinated *us* unto [a future glorious work, even] the adoption of children [the world of mankind] by Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, having made known unto *us* [the elect church] the mystery of his will, according to his good pleasure which he hath purposed in himself: [Mark what it is!] that in the dispensation of the fullness of times he might gather together in one *all* things in Christ, both which are in heaven, and which are on earth; even in him.—Eph. i. 3-10.

The next verse shows that the church is predestinated according

to the purpose of him who worketh all things after the counsel of his own will; and it seems clear that Paul in this chapter has only said in another way what he said in Romans viii.—that it is God's plan to develop the church first, and deliver the world afterward.

In Ephesians ii. 1-7 the same idea is suggested, the church being quickened from the death in sin, and raised up to sit in heavenly places in Christ Jesus, that through it he may reveal the exceeding riches of his grace in the ages to come. And in the same chapter, we find that the basis of this largest hope for men is the fact that Christ reconciled both Jews and Gentiles unto God by his cross, having slain the enmity thereby.—Vs. 13-17.

In Philippians ii. 5-11, we learn that Christ took our nature and bore it to the cross (death to sin—Rom. vi. 10) and was therefore highly exalted, and given a name above every other name, that to him every knee should bow, and every tongue confess him Lord, to the glory of God the Father. "And no man can say that Jesus is the Lord, but by the Holy Spirit."—1. Cor. xii. 3.

In Colossians i. 15-20, we are told that Christ is the image (manifestation) of the invisible God, the firstborn of every creature; that by him all things in heaven and earth, visible and invisible, were created; that he is the head of the body, the church: the firstborn from the dead; and that God's purpose by the cross of Christ was to make peace, and reconcile all things unto himself.

Whatever difficulty there may appear to some in harmonizing these broad statements with the Bible teaching concerning punishment, still these statements as to the Divine purpose concerning the atoning sacrifice of Christ and the final reconciliation of all mankind, cannot be ignored with impunity. That there are severe punishments, or judgments, in God's dealing with sinners, we do not deny. But they are not endless nor hopeless,—being disciplinary, or for the sinner's good,—and are therefore in harmony with the idea of the final reconciliation of all to God. These disciplines are associated with the judgment, and Jesus himself said that the judgment shall be unto victory.—Matt. xii. 20.

Whoever believes that Paul was an inspired apostle of Christ, should not, in view of the above testimonies, believe that any of our race will be consigned either to hopeless suffering or endless death. He not only teaches that all shall be made alive in Christ, (and in Christ there is neither sin nor death), but he also declares that Christ shall reign until death itself—"the last enemy shall be destroyed, and God shall be all in all.—1. Cor. xv. 22-28.

If one living sinner should always remain alive, death (though it were destroyed) would not be the *last* enemy; and if even one were always to remain dead, death would never be destroyed. The only way to destroy death is to make the dead alive; and God's way of subduing the sinner is to reconcile him. All the dead are to be made alive in Christ, and all sinners are to be reconciled to God.

It has been said in opposition to these truths, that all the wicked

will be reconciled to God by being reconciled to their hopeless torment or death. How does this look in view of the truth that while we were yet sinners, we were reconciled to God by the death of his Son; and that being reconciled, we shall be saved by his life?—Rom. v. 10. Reconciliation is at-one-ment—bringing into harmony with God. When God reconciles men, he does not impute sin any more.—2. Cor. v. 19. This is joyful tidings. We have the best of reasons for believing that God will subdue and reconcile all to a loving obedience.

ANOTHER COMFORTER.

In his effort to comfort his saddened disciples concerning the fact that he was going to leave them, he said: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever [Gr. *eis ton aiona*, to the age], even the Spirit of [the] truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."—John xiv. 16, 17.

The word Comforter is from the Greek word *Paracletos*, a Helper—in 1. John ii. 1, rendered Advocate. In John xiv. 16, the word Comforter is very natural, because in the sadness of that time, comfort was the help needed. But the special point here is, that the Spirit promised was to be *another* Helper or Comforter. He was to take the place of Jesus himself, during his personal absence, as Teacher, Comforter, and Guide. Jesus represented the Father in personal form, and said. "I am * * the Truth." But during his personal absence the Father would be represented by Spirit power—the *Spirit* of the Truth.

There has been a plausible reason for the claim of some that the coming of the Spirit on the day of Pentecost was the fulfillment of the promise of Jesus, "I will come again". It was apparently in reference to the coming of the Spirit that Jesus said (verse 18): "I will not leave you comfortless [orphans]; I will come to you,"—"I am coming to you."—Rotherham and Diaglott. It was by the Spirit that the disciples were going to live, and "know that I am in my Father, and ye in me, and I in you." Jesus' continued personal life was to be verified by the coming of the Spirit. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." In answer to the question: "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? "he said: "If a man love me, he will keep my words: and my Father will love him, and *we* will come unto him, and make our abode with him."—Vs. 19-23.

Being yet personally present with them, he told them these things—evidently concerning the Spirit's work during his personal absence—but because the Spirit was to be sent by the Father in the *name* of the Son, and to continue the teaching and comforting work of the Son, he could truly say of the presence of that Spirit: "Lo, *I* am with you always." And the apostle could, on the same principle, speak of the Spirit in believers as "Christ within

you, the hope of glory." And all this without ignoring the Son's continued personal existence, and his future personal return to receive the waiting ones to himself.

In verse 28, he said: "I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I." His going to the Father involved his ascension to the Father's condition—the third heaven state—and hence was a promotion. Then the ascended Christ is greater in some respects than he was before. His friends ought indeed to rejoice in his exaltation. "But," how truly he could say it, "because I have said these things unto you, sorrow hath filled your hearts."—xvi. 6.

He then proceeds to tell them another important thing: "Nevertheless I tell you the truth: It is expedient for *you* that I go away: for if I go not away, the [other] Comforter will not come unto you; but if I depart, I will send him unto you."—Ver. 7.

From this it is evident that it was necessary that Jesus should leave the flesh condition—pass through that change which came to him by his death, resurrection and ascension, and thus go into the Father's condition— before "the Spirit of the truth" could come. Hence, while his going to the Father was an exaltation or glorification for himself, he was looking to the interest of men. He was opening the way for their promotion by the same "law of the Spirit of life." And the mission of the Spirit was to reveal to men the things of Christ.—xv. 26.

Observe that the mission of the Spirit has two phases: (1) for the world; (2) for the church; at least the world is mentioned first.

"When he is come, he will reprove [convince] the world of sin, of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye see me no more; of judgment, because the prince of this world is judged."—Vs. 8-11.

The truth concerning these three things—sin, righteousness and judgment—is a revelation of the way of life—the way Jesus went, and in which men must follow him in order to come to God. Until Jesus, the firstborn and forerunner, had gone through the process, the way was not open. It had not till then become a matter of experience. This is why this "Spirit of *the* truth" did not come until Jesus was glorified.—John vii. 39. The previous revelations lacked this fullness of the way of life—the way of God.

The first experience of the convicted sinner is the sense of sin—that sense which is not natural to men. The natural man excuses himself, and thinks himself fairly good, and is doing "about as well as he knows how." The natural Jew, "strained at a gnat and swallowed a camel." The sinner convicted by the Spirit regards sin as exceeding sinful. The next step is the putting on of righteousness—the righteousness of God—by faith in the Lord Jesus Christ. Of course the clearer the sense of sin, the clearer the conception of righteousness. After accepting Christ as our Righteousness, the third step is the process of judgment, by which

righteousness becomes inwrought, resulting in personal righteousness—a Godlike character. These three steps bring the individual—and, in due time, the world—to God. The third step is the process of overcoming—the casting out of the prince of this world. The essence of the whole plan is in the fact that he who knew no sin was made sin for us that we might be made the righteousness of God in him.—2. Cor v. 21.

The church is composed of people taken from the world of men, by the regenerating process, as the firstfruits unto God. The chosen twelve represented and were the nucleus of this elect church. After telling the disciples what the Spirit would do for the world, Jesus said to them: "I have yet many things to say unto *you*, but ye cannot bear them now. Howbeit, when he, the Spirit of [the] Truth, [the other Comforter or Helper] is come, he will guide *you* into all [the] truth."—John xvi. 12, 13. The following verses show that the Spirit's work for the church is to represent Christ and glorify him, by shewing them the all things given him by the Father.

Let it be observed that the Spirit was not promised nor given to the apostles only—but to the church of which they were the representatives. The prophecy showed that it was to come on both the "servants and handmaidens."—Joel ii. 28, 29; Acts ii. 17, 18. And those waiting for the fulfillment "were about an hundred and twenty," including both men and women.—Acts i. 14, 15. It was the virgin church that at Pentecost was baptized with the Holy Spirit. That Spirit is the indwelling and animating power of the church—the body of Christ. He is the Helper, Comforter, Teacher and Guide of the church.

That Christ and the apostles addressed the church as "ye" and "you," while speaking of the world as "they" and "them," shows that the promise was not to the twelve alone. It was to as many as the Lord calls out from the world.—Acts ii. 39. "Go *ye* * * and preach the gospel," and, "Lo, I am with *you* alway, even unto the end of the world," [aion, age] are our Lord's commission and promise to us, as well as to those immediately addressed. They were enabled to do their part of the work, and we are enabled to do ours. The Spirit not only inspired the writers of the word, but he leads to the understanding and right application of the word, and provides meat in due season for babes and those more mature.

There is a fullness in the promise of Christ to his disciples not always realized. "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends [near relations]; for all things that I have heard of my Father, I have made known unto you."—John xv. 15. This shows the wonderful oneness of Christ and his chosen ones. "All things!!" The Spirit leads into all the truth—all that the Father hath. John xvi. 13-15.

The fullness of these promises may in some cases prove a delusion and a snare. It should be remembered that the promise of "all the truth" is not to each person, nor to any one person, but to the church

as a body. The Lord divides to each member severally as he will.—1. Cor. xii. 4-11. The idea that any one person knows it all must tend to perfect egotism and fanaticism. There is not even a good reason for expecting that the last generation of Christians will know the whole truth before the Spirit shall have finished the work of leading and regeneration—when we shall be brought face to face with Christ, be like him and see him as he is. Paul clearly shows that perfect knowledge is not gained until we reach the future state, when we shall be spiritual and immortal.—1. Cor. xiii. 9-12; xv. 42-54.

These truths carefully considered may guard against all claims of infallibility, and also prevent delusion or disappointment. Christ does not return to his church in the flesh, but the Spirit brings the church up to the meeting-place—the mid-heaven, represented by the middle apartment in the tabernacle. When Christ said: "It is expedient for you that I go away,"—leave the flesh condition—he stated an important truth that cannot change. The Spirit's presence and guidance are better than those of Christ in the flesh. The limitations of the flesh are no longer his. The personality of Christ's return to meet his bride does not necessitate his coming again in the *flesh—the* mortal state. The church must graduate under the Spirit's guidance.

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CONTENTS.

RECONCILED TO GOD 353
ANOTHER COMFORTER 357
EDITORIAL ITEMS 360
EDITOR'S APPOINTMENTS 360
NOTES ON SUNDAY-SCHOOL LESSONS
Keeping the Sabbath, (Dec. 3) 361
Lessons in Giving, (Dec. 10) 362
POWER OF CHRISTIANITY 364
THANKSGIVING 367
SPECIAL NOTICE 368
SIX GOOD OFFERS 368

EDITOR'S APPOINTMENTS.

Dec. 1, Brown City, Mich., 7:00 p. m. at the home of John Vannest.

Dec. 2, and 3, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Dec. 10., Buchanan, Mich., 10:30 a. m. and 7:30 p. m.

Dec. 17, Maywood Ill., 10:30 a. m. and 7:00 p. m., in the Presbyterian church.

Dec. 24, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Those in the several localities seeing this, please tell others.—EDITOR.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Keeping the Sabbath.—Neh. xiii. 15-22.

(Lesson for Dec. 3.)

GOLDEN TEXT.—Remember the sabbath day to keep it holy.—Ex. xx. 8.

DAILY READINGS.—M. Neh. xiii. 15-22. Tu. Gen. i. 26 to ii. 3. W. Jer. xvii. 19-27. Th. Ezek. xx. 10-20. F. Isa. lvi. 1-7. S. Isa. lviii. 8-14. S. Luke vi. 1-10.

INTRODUCTION.—The temperance lesson for last Sunday interrupted the study of the history of the Jews in accordance with a plan quite common in England, and being adopted by many in this country, of setting apart the last Sunday in November as Temperance Sunday. If Nehemiah had lived in our day, he would no doubt have been interested in the temperance reform, whatever position he might have taken in the Sabbath agitation. It is a peculiar fact that the freedom from labor which is secured by our modern Sunday laws, which are supposed to be in the interest of Sabbath observance, is the occasion for the encouragement of much intemperance. In many quarters there are more loafing and public amusements, in beer-gardens and kindred places, on Sunday than on all other days put together.

The reading of the law, referred to in the last lesson but one, had stirred the minds of the people, and had suggested needed reforms on many lines. But there had come a reaction, perhaps as a result of the death of Ezra and the recall of Nehemiah for a time to the court of Persia. There evidently had been a great backsliding after the revival. The high priest himself desecrated the temple, by using a room which should have been devoted to the storage of tithes, as a dwelling-place for the heathen Tobiah.—xiii, 4, 5. On his return, Nehemiah had the room thoroughly cleansed. The tithes required by the law were withheld.—Ver. 10. Nehemiah secured obedience in this also. This would tend to the restoration of the neglected temple worship.—See Mal. i. 10, 13. Next, being closely related, came the sabbath reform.

I. SABBATH BREAKING.—Vs. 15, 16. On Nehemiah's return, this was one of the things which he found. He needed no witnesses; he saw it with his own eyes. The people were found working on their farms, bringing in sheaves and making wine; they transported their goods; they engaged in business, and trafficked with foreigners. No doubt the influence of these traders from Tyre was bad.

II. SABBATH REFORM.—Vs. 17-22. Nehemiah began at once to contend with the nobles—the rich and influential. He evidently regarded these as most to blame. He not only argued, but used his official authority. He maintained that they were doing great evil by profaning the sabbath—that is, treating it as a day for common or secular work.

He then appealed to their history. Their fathers had thus disobeyed God, and for this reason, He had brought evil upon them as a nation. This fact is stated in Jeremiah xvii. 21-27. See also Ezekiel xx. 12-26. Isaiah lvi. 1-8 and lviii. 8-14 also show the prominence given to the sabbath law in God's dealing with the nation of Israel. And though he had fulfilled his threatening against them for sabbath-breaking, and had later shown his mercy in restoring and blessing them, "Yet," said Nehemiah, "ye bring more wrath upon Israel by profaning the sabbath."

Next Nehemiah used his authority to put a stop to the violation of the law. On the evening before the sabbath, when it began to be dark, he ordered the gates closed, and charged that they should not be opened till after the sabbath. And he placed his own servants as guards to enforce the law, and see that no burden was brought in on the sabbath.

The merchants from abroad lodged

as usual outside the walls, no doubt expecting that the gates would be opened in the morning. But Nehemiah warned them to do so no more, or he would have them arrested. From that time they came no more on the sabbath. Then he called on the Levites to purify themselves from all ceremonial uncleanness, and to act as guards to see that the law was enforced.

Nehemiah asks to be remembered and blessed of God for his faithfulness. He no doubt made many enemies by his course. But as he had been carrying out the law of God, he would naturally expect His favor.

We cannot teach according to the traditions of men and yet keep in harmony with the Bible. It is not easy to find a sabbath law before the coming out of Egypt. It is easy to prove that it was made prominent in the Jewish age, and that it was a sign between God and Israel.—Ex. xx. 8-11; Jer. xvii. 21, 22, 24, 27; Ezek. xx. 20; Isa. lvi. 2-6; lviii. 13. It was a day of rest. The synagogue idea was probably developed after Nehemiah's day. By what law? If it was an uncommanded innovation, still it was not condemned. It is not easy to find authority for sabbath-keeping or penalty for sabbath-breaking, after the descent of the Holy Spirit. Probably the physical rest in the typical age was a shadow of the spiritual rest, or rest from sin, in Christ. The spiritual is the greater. Concerning the lesser, Christians greatly differ. "Let every man be fully persuaded in his own mind."—Rom. xiv. 5. See also Col. ii. 16, 17. Is the apostle's teaching dangerous? Can men be regenerated by law? Nehemiah's reform after all was superficial. Physical rest and spiritual worship are great blessings.

Lessons in Giving.—Malachi i. 6-11; iii. 8-12.

(Lesson for Dec. 10.)

GOLDEN TEXT.—God loveth a cheerful giver.—2. Cor. ix. 7.

DAILY READINGS.—M. Mal. i. 6-11; iii. 8-12. Tu. Deut. xvi. 9-17. W. Luke vi. 30-38. Th. 2. Cor. viii. 1-9. F. 2. Cor. viii. 10-21. S. 2. Cor. ix. S. 1. Tim. vi. 6-19.

INTRODUCTION.—Having studied an outline sketch of Jewish history from the captivity toward the coming of Christ, we come now to consider the last prophet of the Old Testament. History is silent concerning the life of Malachi. Tradition says but little. It has been said that he was probably of the tribe of Zebulun, a member of the great synagogue, and died young. There seems to have been no prophet between Malachi and John the Baptist.

The exact time of Malachi's ministry is uncertain. It was probably about four centuries before Christ. The practices which the prophet rebukes are the same as those which sprang up immediately after Nehemiah left Jerusalem, and against which he labored on his return two or three years later. They were priestly marriages with Gentile wives, repudiation of legitimate wives, withholding tithes from the Levites, and neglecting the temple and its service.

That he does not mention sabbath-breaking suggests that he followed Nehemiah in the time when he had stamped out that unlawful practice. It is probable that Nehemiah, the governor, had in his declining years the assistance of Malachi, the prophet, in his work of reform. That seems to have been the last stand taken by God's inspired men to save the Jewish commonwealth from the sins to which they were prone.

The restoration from Babylon had been partial. The reformation also was partial—in lasting good results a failure. And finally the Romans took away their inheritance, and scattered them among all nations. That whole history proved the weakness of the law, or the weakness of human nature, or "what the law could not do [save from sin] in that it was weak, through the flesh."—Rom. viii. 3.

Malachi's style is peculiar—brief, pointed and much given to dialogues or questions and answers. He wisely

adapted himself to the condition of the people. The book opens with a declaration of God's love for his people. It is worthy of note that he calls them "Israel." Israel was not "lost" in the sense of being away and unknown. They questioned God's love; and he shows them how he had chosen and blessed Jacob, their father, instead of Esau.—i. 1-5.

I. PRIESTLY ACTS OF CONTEMPT.—Chap. i. 6-11. Malachi speaks as the Lord's mouthpiece. "A son honoreth his father, and a servant his master, etc." He reasons from two axioms or generally acknowledged truths. God speaks of himself here as both Father and Master, and charges the priests with having dishonored his rightful claims, and despised his name.

The priestly answer, showing their blindness and low ideal of God's doings for them, and of his claims upon them, was: "Wherein have we despised thy name?" "Like priests, like people," may apply here. The priests challenged the prophet to prove his statement, and this he proceeds to do.

He (God through him) makes this charge: "Ye offered polluted bread upon my altar." Bread here means any kind of food. Whatever was placed upon the altar, was partly eaten by the one offering it, and partly consumed by fire—God's share. "Polluted bread" means unworthy sacrifices. Just like people giving to the Lord only what cost them nothing, or is useless to them—like giving useless things to the poor, and calling it "charity,"—deeds of love.

Again the priests deny the charge by asking for proof: "Wherein have we polluted thee?"—speaking as if God had eaten what they placed on the altar. The Lord's answer is: "In that ye say, The table of the Lord is contemptible." The sacrifice is called bread, the altar is called God's table, and the bold charge is made that they had fed God with polluted food. No doubt the priests understood the sharp import of this method of speech.

The charge is amplified by reference to the fact that the priests had offered the blind, lame, and sick animals in sacrifice, when God's law required perfect animals. They said: "It is no evil." They considered worldly wisdom better than obedience. It is as if they had said: "Any old and worthless thing is good enough for God's altar—good enough to burn up." God implies that even their human governor would not accept their worthless things; why then should God be pleased with such offerings?

The ninth verse seems to be ironical. It is as if the prophet said: "You priests who offer such noble(?) sacrifices must be acceptable intercessors with God: please therefore pray for us. 'Will he regard your person?'"

The Lord virtually said that it would be better to shut up the temple and kindle no fire upon his altar, than to offer such unworthy sacrifices. "I have no pleasure in you, neither will I accept an offering at your hand." This seems to be a complete condemnation of all mean and meager and hypocritical service—all that is characteristic of the natural man.

The eleventh verse seems to be a prophecy of the final evangelization of the nations—the world of men—then despised by the Jews. Incense symbolizes prayer and praise, and a pure offering, the good works which please God.—Heb. xiii. 15, 16.

II. BLESSINGS FOR FAITH.—Chap. iii. 8-12. "Will a man rob God?" This implied a charge of robbery. Again they call for the specification, and the answer is that they had robbed God by withholding the "tithes and offerings" required by the law. The "tithe" was the tenth of their increase of property. Besides the tithes there were numerous other offerings. The burden of taxation

was heavy, but it was healthgiving, because God blessed the obedient, as he had promised to do. And they were now cursed for their disobedience.

The tenth verse calls upon them to repent, bring their tithes into God's house, and gives them a promise of abundant blessing. The eleventh verse is a continuation of the promise. And the twelfth verse declares that their prosperity would be recognized by the nations.

The whole lesson was specially for the nation placed under law, but it is not difficult to see principles involved which are applicable to Christians. Faithfulness to whatever God requires is sure to bring its due reward. Liberality for the support of God's cause, and toward the needy, is an important Christian virtue. Our Golden Text states an important truth: "God loveth a cheerful giver." The early Christians were called upon to lay by them in store, on the first day of the week, as God had prospered them, for benevolent purposes.—1. Cor. xvi. 2. This spirit of liberal giving is based upon the free gift of Christ.—2. Cor. viii. The best givers, (in general,) are those who still give a tenth of their income. It is strange that some say: "We are not under the law concerning tithes; *all we have* belongs to the Lord," and still give almost nothing. It will be well indeed when all Christians *realize* that all is the Lord's, and that they are but stewards for him. Neither the poor nor any good cause will then suffer.

☞ THE revised edition of MOSES AND CHRIST has 286 pages—66 pages more than the first edition contained, and yet the price is the same—30 cents in paper cover, 50 cents in cloth binding—one-third off to agents or when $2.00 is sent at one time. The last 96 pages is really a little book of itself, "The Great Revelation, or God's Love, Purpose, and Plan." In the new edition will be found a half-tone likeness of the Editor. We are prepared to fill orders promptly.

POWER OF CHRISTIANITY.

"PROVE all things; hold fast that which is good," is the word of God. (1. Thess. v. 2.) What we cannot prove had better not be said.

Christ's way is a holy way, and is called "The way of holiness," (Isa. xxxv. 8.) wherein no unclean thing shall walk. This way is Christ, for he says: "I am the way, the truth, and the life."—John xiv. 6. And while we proceed with this article, we will try to prove all things. The truth is what we want. "Ye shall know the truth, and the truth shall make you free."—John viii. 32. "He shall know of the doctrine."—John vii. 17.

The truth of which I now wish to speak is the progressive plan of God. Mankind is to advance, and go on to perfection. "The path of the just is as the shining light, that shineth more and more unto the perfect day," (Prov. iv. 18), when "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together."—Isa. xl. 45.

What a blessed and glorious thought! Let us reiterate it over land and sea. O Zion, that bringest good tidings, get thee up into the high mountain [Christ's kingdom]. O Jerusalem, that bringest good tidings, lift up thy voice with strength."—Isa. xl. 9.

The way is the truth of the Lord—Christ within. "The voice of him [the church] that crieth in the wilderness" [of sin and confusion] said, "Prepare ye the way of the Lord."—Isa. xl. 3.

Is not proclaiming the great fundamental truths of the gospel, preparing the way of the Lord? And is not this way, "The Truth," to result in the salvation of all flesh? What a good thought of Christ—God's truth; and what a vital bearing it will have on the world!

We cannot too fully emphasize Chris-

tian living. "Christ within, the hope of glory," will lead us in the light as he is in the light," "and in him is no darkness at all."—1. John i. 5. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1. John i. 7. In Christ there is no darkness and sin. Blessed thought! May the dear Lord lead and direct us all.

We have already said that God's plan is progressive; and this plan covers three worlds, or different orders of things. Mankind is created with a low nature, and is to work his way up. In the first world, reaching to the flood, they were without a law, and their development was a failure, to a large extent. They were ignorant of their sin.

"The earth also was corrupt before God, and the earth was filled with violence." "Every imagination of the thoughts of his heart were only evil continually." "All flesh had corrupted his way upon the earth."—Gen. vi. 5, 11, 12. "Death reigned from Adam until Moses." "For until the law sin was in the world, but sin is not imputed when there is no law."—Rom. v. 13, 14.

The second world (that now is), from the law to Christ, was more advanced. Their true condition was revealed. The sinfulness of sin was made plain. The law was given. They knew they were sinners. "By the law is the knowledge of sin," (Rom. iii. 20) but they were not free from sin. "For there is not a just man upon earth, that doeth good and sinneth not."—Eccl. vii. 20. This was under the law, and by the deeds of the law there shall no flesh be justified."—Rom. iii. 20. The law was given to reveal sin, to show man that he is a sinner, and that he needs a Saviour. "That every mouth might be stopped, and all the world become guilty before God." Rom. iii. 19.

The law with all its sacrifices could not atone for a single sin. "There are none righteous," "for all have sinned." Rom. iii. 23. But Jesus Christ, the Son of God, leaves his home in glory and comes to this world an antidote for all sin. "Thou shalt call his name Jesus, for he shall save his people from their sins."—Matt. i. 21. "Who his own self bore our sins in his body to the tree."—1. Pet. ii. 24. He came "To make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness."—Dan. ix. 24.

Our Saviour Jesus Christ "hath abolished death."—2. Tim. i. 10. Why should we remain dead, when he, our life, is risen? Why should we remain in sin, when he has atoned for us, and made an end of sin? There is no reason why we should. "He that committeth sin is of the devil."—1. John iii. 8.

In the third world, now dawning upon us, the gospel will become universal. All flesh shall witness its effect. "All nations shall remember, and turn to the Lord." "His dominion shall be from sea to sea, and from the river to the ends of the earth."—Zech. ix. 10. What an efficacious gospel! What a wonderful salvation! "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee:"—Psalm xxii. 27.

Mankind are now under the effects of the curse which the pure gospel purposes to destroy. They groan under sickness and pain, which will disappear in the ages of God's plan. War that now prevails, will in the future all disappear. Want and hunger, sorrow and crying, all resulting from the curse, are to be destroyed by the gospel of Christ. No wonder the angel said "Behold, I bring you good tidings of great joy, which shall be unto all people."—Luke ii. 10. How thankful we are for these "good tidings,"—the salvation of Jesus Christ, which saves *us* now, and will in due time save the groaning creation for whom he died.—Rom. viii.

A terrible example of the curse is in the shortening of the lives of the race of mankind from almost one thousand years down to thirty-three years. But I think we have reached a crisis. We pass into a new earth, while the old earth, or old order of things, is burned up by the pure blaze of God's eternal truth. We stand today amid the terrible conflagration of a burning world. But sin and the works of the devil are the victims of this gospel fire. What meanest thou, Mal. iv., by the day that shall burn as an oven? What meanest thou, Peter, by the burning earth and its works?—2. Pet. iii. The fiery gospel; the burning truth; the salvation of Christ.

Christian living will have a greater effect upon our own lives, and the lives of others, than some of us think. What we eat and drink, how we live, and the care of our bodies, will have largely to do with the length of our own lives and that of our posterity. And are not the lives of the human race to lengthen and their days to increase under the practical Christ-life of the gospel, as they declined and deminished under the curse of a life of sin? True;—but we must prove all things.

Bear with me in quoting a few verses from Isaiah lxv: "For, behold, I create new heavens and a new earth. * * Be ye glad and rejoice forever in that which I create. * * and I will rejoice in Jerusalem, and joy in my people. And the voice of weeping shall be no more heard in her nor the voice of crying. And they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit. They shall not plant and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They [the women] shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them."—Isa. lxv. 19-23.

This is a discription of the condition of things into which we are gradually passing, and just how long it will be before these reforms will be fully carried out I cannot say; but God's word is true; the development of man is sure. Their days shall be as the days of a tree; and they shall long enjoy the work of their hands. I think this teaches us that the long life our forefathers once had will be restored to man again.

John, in speaking of the new earth, says: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."—Rev. xxi. 4.

In looking at Rev. x., a panoramic view comes up before us, and mentally we see the condition of things about us. We are between two worlds. Gentile time, that closes this world's history, must cease. "There should be time no longer."—Ver. 6. "And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon his head."—Ver. 1. Let us try to understand what this means.

After the terrible deluge had passed over the old world and the ark rested upon another world, the rainbow appeared. It was a token to Noah that water would no more drown the earth. But it was only a type of God's everlasting covenant, that he would bruise the head of the serpent, destroy sin, and bless all nations of the earth. The blessing is to be done by Christ and his people. We are the seed of Abraham and heirs according to the promise. God says: "When I bring a *cloud* over the earth, the *bow* shall be seen in the cloud."—Gen ix. 14. And do we not see a cloud over the earth today?—a cloud of sin, doubt, and unbelief?—a cloud of sorrow, sighing and pain?—a cloud of war, death and all that pertains to the curse?

This is the cloud that clothes the angel that bears to earth the gospel of God's eternal love; and a dark cloud it is. No wonder the rainbow is seen upon it as it sets in the western sky of this world, illuminated by the rising sun of the world to come. We now stand in the dawn of the perfect day, in which God will show mercy to thousands of generations. The mental horizon of the west is black with this cloud of sin, while the bow therein evidences to us that the last dark night is over, the last storm is passed. And as the east glows with the rising sun of God's eternal truth, we say with Isaiah: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee; for, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee."—Isa. lx. 1, 2.

Today, with a burning world beneath our feet, let us proclaim the message of the everlasting gospel; and although the sealing of the seven thunders may hide our trials and struggles from the world, we will some day awake in his likeness, ever to do his will.

GEO. M. DILS.

THANKSGIVING.

THIS paper may reach many of our readers about "Thanksgiving Day"—appointed by national authority as a time for the recognition of the goodness of God, the Source of all our blessings. This is in harmony with a time-honored custom; and whatever may be the defects in our rulers, it is one cause of general thanksgiving that they own God as the great Over-Ruler and the Giver of all good.

While we have good reason to be thankful every day, it seems good to have at least an annual gathering of the people, that together they may praise the Lord for all his loving-kindness and bountiful providence. It gives a special occasion, and is a suggestive reminder, for those who have an abundance, to remember the less fortunate. This is one way of expressing our gratitude.

Thanksgiving day in many places is the reasonable occasion for a "Union Service" of the various classes of Christians. This may be the cause, in part at least, of bringing all who truly love the Lord Jesus, to a clearer sense of their unity in Him. All such *are* one in spirit, (2. Cor. xii. 12) and it is well for them to realize the fact more and more, and to act accordingly. "Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments."—Psalm cxxxiii. It is the manifestation of the Spirit which came upon Christ, our Head, and flows down over all the members of his body. It is the occasion for a blessing from God.

The sweet singer of Israel said it is a good thing to give thanks unto the Lord, and to sing praises unto his name, to show forth his loving-kindness in the morning, and his faithfulness every night.—Ps. xcii. 1, 2. In Psalm cvii, it is said: "O give thanks unto the Lord, for he is good: for [an oft-repeated expression] his mercy endureth forever." And several times he says: "O that men would praise the Lord for his goodness, and for all his wonderful works to the children of men."

Why is it good to give thanks unto the Lord? Because gratitude implies faith in God, appreciation of his love and care, and confidence in his power to help and deliver us. To *think* rightly of God is the supreme cause of *thankfulness*. Let us not think of him as a mere principle or abstract Power, but as our intelligent, wise, sympathetic and loving Father—just as revealed in the loving Christ.

Some speak of him as a principle, a supreme force, a set of laws, and really leave out his Fatherhood and his love. Abstract principles cannot awaken the sympathetic nature of man to a sense of gratitude and love, as does the thought of a living and loving Father, appealing to the heart of his sons and daughters. If therefore it is a good thing to give thanks unto the Lord for his goodness and mercy, it must be a bad thing to have a cold and abstract idea of God. "We love him, because he first loved us." Love and gratitude toward God as our Father tend to produce love and kindness toward our fellow-beings. The Fatherhood of God and the brotherhood of man stand forever related.

God is the Everlasting Friend of his human children. He never was our enemy. He so *loved* the world that he sent Jesus to reveal his everlasting love and to draw men to himself. The enmity is all on man's part, through ignorance. Alienated through ignorance! Eph. iv. 18. Not knowing God, they regard him as an enemy. And an enemy never awakens gratitude and love. God may be repelled for a time, but his light and love will finally conquer—producing faith, love, gratitude and obedience. These make true character—Godlikeness.

We do not ignore the social and home-gathering phase of Thanksgiving Day. It may well be a time of joy and gladness. And if our ranks are broken, we may think of other home-centers formed;—and we may have joy in the hope of the final gathering to our everlasting home, where there will be no vacant chairs nor aching hearts. Let us think of our blessings, and we will see good reason for giving thanks. And above all, as including all other gifts, both for this world and the next, let us thank our Heavenly Father for the unspeakable gift of Christ.

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SPECIAL NOTICE.

ONLY one more number of the HOPE, and Volume 17 will be completed. Most of our readers will need to renew their subscriptions at once, so we will know what plans to make for next year. Quite a number have already sent in their subscriptions, and we expect to keep right on sending out the semi-monthly messenger; but it takes money to do this, and the money must come from our readers. When you send your own dollar, put in an extra one to send the paper to one of the *free* readers, or to two *new subscribers* for a year. We have to pay exchange on checks, so when possible send a money order or draft on N. Y. If you send in your subscription at once it will not be forgotten.—EDITOR.

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THE WORLD'S HOPE.

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19-21.

Vol. 17., No 24. ALMONT, MICH., DECEMBER 15, 1932. $1.00 a year.

THE MAN OF GOD.

In 2. Timothy iii. 16. 17, Paul says: "All scripture [the" holy scriptures,—.,Ver. 15] is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect [perfected—margin], thoroughly furnished unto all good works."

Who is this man of God? Does it refer to each individual Christian? or does it mean the one body, of which our Lord Jesus is the Head? It may be true of both, but the impression is vivid that *the* "Man of God" to be perfected, and made ready for the glorious future work, is the body of Christ—the promised seed. In the typical statement of Genesis iii. 15, the Lord said to the serpent: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shall bruise his heel."

This was a threatening against man's enemy, which implied a blessing for man. About two thousand years later, the Lord gave to Abraham his promise, or promises. "Now to Abraham and his seed were the promises made."—Gal. iii. 16. The promise never dates back of Abraham, 430 years before the law was given to Moses.—Ver. 17. God gave Abraham at least three promises—or a three-fold promise. The first was the promise of a seed, which was typically realized in Isaac. The second was concerning the inheritance of the land, which was primarily fulfilled in Canaan. The third was concerning the work of the seed —"In thy seed shall all the nations of the earth be blessed."

Isaac was not the true seed, but was only a type of the promised seed, which is Christ.—Gal. iii. 16. And as Isaac was developed into the nation of Israel—the seed of promise according to the flesh,—so Christ is developed into the church, the antitypical or spiritual Israel. Paul was shown this mystery of the gospel—the body of Christ—"which in other ages was not made known unto the sons of men," (Eph. iii. 3, 5, 9), and in Romans ix. 8, he says: "The children of the flesh are not the children of God: but the *children*

[not one child] of the promise are counted for the seed;" and in Galatians iv. 28, he says: "Now we, brethren, as Isaac was [in type], are the children of the promise."

Putting these statements together, they show that the gospel church, the body of Christ, is the true Abrahamic Seed, (or God's Seed), which was promised. And we are not left to inference in the case. Paul says: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ * * for ye are all *one* in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 26-29. The unity and variety in that body is an important truth.

The Seed of promise then is constituted by many members in one body, which are not only one with Christ, the Head, but also members one of another.—Rom, xii. 5. Of the typical or fleshly seed God said: "When Israel was a child, then I loved him, and called my son out of Egypt."—Hosea xi. 1. The Child Jesus also came out of Egypt; but the antitypical Israel is also God's Son, and is called out of the Egypt of this world, and is trained in the antitypical wilderness for the possession of the heavenly Canaan, and, in due time, to do the work of the seed—bruise the head of the serpent, and bless all the nations of the earth.

As it requires the whole gospel age to develop this Seed—the body of the Lord Christ—who can fail to see that the work of the Seed in blessing the nations must be done after this age is ended? This truth is really the key to unlock the word and show the breadth of God's great plan of revelation and salvation. He reveals himself to the world in order to save it.

That the Seed of promise is the Man of God—the Coming Man—who is to be perfected and made ready for the future work, *seems* to be supported by other Scriptures. In Ephesians ii. 15, the apostle speaks of the work of Christ as "to make in himself of twain *one new man*." Reading the epistle carefully it appears that this "new man," is the gospel secret, and the "one body" so often mentioned in his epistles.—See Rom. xii; 1. Cor. xii; Eph. iv. And the training is to go on until "we all come in the unity of the faith, and of the knowledge of the Son of God, unto *a perfect man*, unto the measure of the stature of the fulness of Christ."—Eph. iv. 13. Is not this "perfect man" the "man of God" of our text?

Our text also suggests another thought: The relation of the revealed truth to the perfection of this man of God. Does it not imply that *all* the revealed truth is necessary in order that the man of God may be perfected, and prepared for his work? Look again at the passage, 2, Timothy iii. 16, 17. Read also Ephesians iv. 12-15 and see if the apostle does not imply that the perfect knowledge is essential to the perfect man. "Man shall not live by bread alone, but by *every* word that proceedeth out of the mouth of God."—Matt. iv. 4. Can it be possible that God has revealed in his word more of his plan than is necessary for the elect body to know? Is

it not reasonable that the revealed truth must all be known before the church will be ready for the truth which has not been revealed?—and before it will be ready for the future work? Is it not evident that the seven lamps in the holy,—the middle apartment of the typical tabernacle represent the perfection of revealed truth, and that the ineffable light of the holiest represents the unrevealed truth? Paul was given a glimpse of the things of the third heaven, but they were unutterable. 2. Cor. xii. 2-4. These are the unrevealed things of the Father.

It is the work of the Spirit of the truth—the revealed truth—to bring the church to Christ, as it was the work of Eliezer, Abraham's steward, to bring a wife for and to Isaac. Before Jesus went away, he called his disciples (who represented the church) friends, not servants, and gave the reason: "For all things that I have heard of my Father I have made known to you."—John xv. 15. Then all the revealed truth *is* for the church. Jesus also said: "I have yet many things to say unto you, but ye cannot bear them now. But when the Spirit of the truth is come, he will guide you into all the truth."—John xvi. 12, 13. The church as a body will be brought by the Spirit to the knowledge of all that the Father has revealed concerning himself and his Son. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John xvii. 3.

It may be asked, Is not this claim that the whole truth must be known by the one body against the fact that the babes in Christ are as truly members of the body as are those more advanced? I think not. Babes in Christ are members of the one body as really as those more advanced. It is a precious truth that there are both sheep and lambs in the one fold. "He shall feed his flock like a shepherd he shall gather the lambs with his arm, and carry them in his bosom."—Isa. xl. 11. There is milk for babes, and strong meat for those of full age. In this period of development, degree of knowledge is not the condition of membership, but the indwelling Spirit of Christ. And the best evidence of membership in Christ is loyalty. "If ye love me, ye will keep my commandments."—John xiv. 15. R. V. All who are willing to obey him are included.

What about those who have died in the past,—who were perfect neither in knowledge nor character? Well, how can imperfect beings enter into the immediate presence of God? "Without holiness [wholeness, perfection] no man shall see the Lord." The standard cannot be lowered; the body—the man of God must be brought up to it. How shall those Christians who died with very meager views of God's plan of salvation be prepared to enter upon the work of the royal priesthood for the salvation of the world? How shall any of us be fitted for God's immediate presence and the royal work that is to follow? No one as yet knows all that God has revealed. And for that reason no one is perfect. If a difficulty has been suggested, can it be explained, or the problem solved?

Let the following questions be considered: Why did Isaac come out

to meet Rebekah? Or why does Jesus come to meet his church? Why did not Eliezer bring Rebekah to Isaac in his mother's tent? Or why does not the Spirit bring the church to Christ without his coming out to meet her? She does not go to the third heaven to meet him, and he does not come down to the first heaven to take her away to glory. By the tabernacle plan, the first apartment is the court—the place of sacrifice and washing; and the third, is the holiest—the immediate presence of God. Is it not evident that the middle apartment (or condition) is the meeting-place? The Spirit's work, then, is to bring the church into the place where the seven lamps are shining. These represent the perfection of the revealed truth, and there whatever is lacking in the knowledge and character of his people will be obtained, and Christ himself will escort them into the holiest. In type, so did Isaac. Now "we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away. * * For now we see through a glass darkly; but then face to face: now I know in part, but then shall I know even as also I am known."—1. Cor. xiii. 9-12.

Many of God's true children in the darkness of very limited knowledge, did what they could to win men to Christ, and the Spirit used them; but they lived and died with the thought that the many not saved here would be eternally lost. How surprised they will be when they come into the fullness of revealed truth in the perfect light of the seven lamps. It may be imagined that at the first glimpse of the full gospel they might be disappointed, and feel something like the elder brother in the parable of the prodigal son. But when it is all made plain to them, how glad they will be to know that the Lord's plan is so much broader and better than they thought. It will be a joy unspeakable and full of glory.

The more we learn of the truth here, the greater our present joy, and the less there will be to learn afterward; but it may be safely said that no man has ever thought of anything near as good as the Lord has planned for his human children. But the whole truth will be given to the man of God, to fit him for his future glorious work.

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Progress In France.

A religion which suppresses the Bible ends in an infidelity which rejects the Bible. Only Bible-reading Christians can resist the incomings of unbelief. A last census in France recorded seven and a half millions who reported themselves as "of no religious belief." This would include nearly all the able-bodied men in France.

But men cannot always be satisfied with mere negations. The human heart cries out for the living God, and though infidelity is rampant in France, and the name of God is expunged from French public school-books, yet the instincts of lost humanity feel after God, if haply they may find Him who is "not far from every one of us."

The London *Independent* gives some facts about France: "According to a recent census the population of France is now 38,228,969. Of this number 659,825 are Protestants, namely 572,625 Reformed and 80,000 Lutherans. At present there are in the entire country 582 Protestant parishes. Between the years 1871 and 1895 the Catholic population of the two provinces of Alsace and Lorraine, which though German by Conquest, are really French as far as national sentiment and characteristics go, decreased from 1,223,000 to 1,213,000, while in Strassburg it increased from 43,000 to 61,000. During this same period the Protestant population of the annexed districts increased from 250,698 to 311,085 and in Strassburg alone from 31,000 to 54,000. Of the Protestants 255,000 belong to the Lutheran Church, and 56,000 to the Reformed, while the military contingent is represented by 45,000 Protestants."

Only the Word of God can heal the woes of France. "He sent his word and healed them, and delivered them from their destructions." Ps. cvii. 20. Hence where that word goes there is hope. Let us pray that the Word of God in France may have free course and be glorified.—*Selected.*

Dr. H. Newell Martin, professor of Biology in Johns Hopkins University, states that when constantly irritated by the direct action of alcoholic drinks, the stomach gradually undergoes lasting structural changes. Its vessels remain dilated and conjested, its connective tissue becomes excessive, its power of secreting gastric juice diminishes, and its mucous secretions are abnormally abundant. Prof. E. C. Youmans remarks that chemical experiments have demonstrated that the action of alcohol on the digestive fluid is to destroy its active principle, the pepsin; thus accounting twice for the incapacitation of the drinker's stomach for nutrition, and indicating the entire rest of that organ which supplied blood nutrition alone can afford.—*Selected.*

☞ All who wish to obtain a copy of the HOPE for this year, neatly bound in cloth, with the name stamped in gilt letters on the cover, please order at once, so we can tell how many to send to the binder. We have received orders for quite a number, but let the rest be as prompt as possible.—ED.

☞ WE would remind our friends of the books we have. THE GOLDEN LINK, $1.00; DAY DAWN, $1.00; PERFECT DAY, 50 cents; and the new MOSES AND CHRIST, 50 cents, all cloth bound, will all be sent for $2 00 received at one time.

NOTES ON SUNDAY-SCHOOL LESSONS.

Fruits of Right and Wrong Doing.—Mal. iii. 13 to iv. 6.

(Lesson for Dec. 17.)

GOLDEN TEXT.—Whatsoever a man soweth, that shall he also reap.—Gal. vi. 7.

DAILY READINGS.—M. Mal. iii. 13-iv. 6. Tu. Ps. lxxiii. 1-20. W. Job xxii. 12-27. Th. 2. Tim. ii. 19-26. F. Eccle. viii. 1-13. S. Deut. iv. 5-13. S. Gal. vi. 1-10.

INTRODUCTION.—Our lesson today is an unbroken continuation of the latter part of last week's lesson. Last lesson shows how disappointed the Jews were that they had not received all that had been promised. The prophet showed them that the reason lay in themselves. Having reproved them for their selfish giving and kindred vices, the prophet now reasons with them concerning their skepticism, and points out the rewards of right and wrong doing. For a view of the apparent success of wickedness, and the real success of righteousness, read Psalm lxxiii.

Malachi seems to write with the consciousness that he was to be the last prophet for a long time—until the coming of Jesus' forerunner, John the Baptist. The Jewish nation was proving the weakness of the Mosaic dispensation to produce spiritual life and permanent good conditions. The prophet anticipates a later messenger in hope of better results, whether he understood it or not. In some respects Malachi was a prototype of John. His name means messenger, and is thought to be an abbreviation of Malachijah, which means Messenger of Jehovah; and John calls himself the messenger—a *voice* crying, "Prepare ye the way of the Lord." The Jewish authorities speak of Malachi as the last of their prophets, and look for the renewal of the prophetic office when Elijah comes. They do not accept the testimony of John, who came "in the spirit and power of Elijah." Had they received John, they would also have received the Messiah whom he introduced.

I. GOD SLANDERED.—Vs. 13-15. "Your words have been stout against me." They had not only sinned in withholding tithes, and other actions, but they had also sinned in words, murmuring against God. Sin is not merely an act, but a state of mind—like poison in the blood, which affects the whole being and all actions.

But again they denied the charge, and asked for specifications: "Wherein have we spoken against thee?" They were not conscious of their real condition. They belittled their wrong actions and words. Sin deadens the conscience. Sinners are always inclined to justify themselves—thinking themselves not so *very* bad. Sin is a deceiver.

The prophet, in God's name, answers them: "Ye have said, It is vain to serve God, etc." This is really expressive of the condition of backsliders; as much as to say: "We have served the Lord in vain. What better off are we because we have obeyed him, than those who have lived to please themselves only." They were actually boasting of their good actions, and charging God with having broken his covenant of blessing. They were not righteous. Their best obedience was ceremonial, and God counts as nothing all in what the heart is not. Like many now, they counted the gay and proud the happiest, and the rich in this world's goods the most successful. See Psalm lxxiii. He says his feet were well nigh gone, when he was envious of the foolish, and at the prosperity of the wicked. They prosper in the world, and increase in riches. But in the sanctuary he learned to look deeper, and to see the real value of righteousness: "Thou shalt guide me with thy counsel, and afterward receive me to glory."

II. GOD VINDICATED.—Vs. 16 and on. To all who see the truth concerning the *apparent* success of the wicked, and the *real* success of the righteous, God's ways are vindicated.

The Greek version of verse 16, instead of "then," says: "*Such things* spake they that fear Jehovah." This would establish a connection between this and the preceding verses. But it appears as though Malachi here brings to view another class, who appreciate the Lord's method in his providence, and speak to each other often in vindication of his ways. With these the Lord is pleased. He hears their words, and remembers, not only their words, but their reverential thought of his name. These seem to be the wheat among the chaff; and verses 17 and 18 may have had their primary fulfillment when Jesus came in the harvest of the Jewish age, and thoroughly purged his floor, gathering the wheat into the gospel garner, and burning the chaff with the unquenchable fire which destroyed the nation. Did not the Lord then make up his jewels? He found his own. He called them his sheep. They knew his voice, and he led them out of the Jewish fold, and into the new fold—making them the nucleus of the gospel church.

The first three verses of the fourth chapter seem to portray in clear figure the very thing that happened to the Jewish nation at the first coming of the Lord and the destruction of Jerusalem. Did not "the Sun of righteousness arise with healing in his wings," upon all who received him? (John i. 11-13.) And did he not "burn up the chaff with unquenchable fire?"—Matt. iii. 7-12.

The closing of Malachi's writing seems to be a prophecy of the closing of the Jewish age, of the coming of John to introduce the Messiah, and of the result on that nation. But this does not prevent its having another, more remote application, at the end of the gospel dispensation, when again the wheat shall be gathered into the Lord's barn, and the tares burned in the fire of divine judgment.—Matt. xiii. 24-43. "Then shall the righteous shine forth as the sun." And as the Lord deals with the nation and the church, so shall he finally deal with each individual—saving what is worth saving, and burning up what is useless.

It is a fact worth observing that John did not "restore all things," as Jesus said Elias would.—Matt. xvii. 11. In the sense that John was Elias, (vs. 12, 13), his rejection by the Jews made a vacancy in the Elijah office. Rejecting John, they rejected Jesus, and were cut off as a nation. Here comes in the gospel parenthesis, for the manifestation of the gospel mystery—the development of the body of Christ, the new Man of God. And the "restoration of all things is not due until the coming of the Christ at the end of the gospel age.—Acts iii. 19-21. And it appears clear that it is the new man—the Christ body—that is to do the restoring work. The primary, or typical arrangement failed because it was on the plane of the flesh; and the antitypical shall not fail because it is spiritual—based on the power of Christ's own immortality.

Christ's Coming Foretold.—Isa. ix. 2-7.

(Lesson for Dec. 24.)

GOLDEN TEXT.—Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.—Luke. ii. 11.

DAILY READINGS.—M. Isa. ix. 1-7. Tu. Isa. xi. 1-10. W. Jer. xxiii. 1-6. Th. Isa. xl. 1-11. F. Ps. lxxii. 1-17. S. Acts iii. 18-26. S. 1. Pet. i. 1-12.

INTRODUCTION. — Tomorrow being Christmas, we have a Christmas lesson today. It is hoped that our interest in presents and greetings and holiday sports will not shut out from our hearts God's great gift to the world which Christmas commemorates.

We have been studying the dark times of Israel's history, and the light of hope and promise that dawned upon them. Though we turn back more than three hundred years, and find our lesson in the Book of Isaiah, it is yet properly studied in connection with last Sunday's lesson. In that we saw the forerunner

(*Continued on page 377.*)

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CONTENTS.

THE MAN OF GOD 369
SIX GOOD OFFERS 372
PROGRESS IN FRANCE 373
NOTES ON SUNDAY-SCHOOL LESSONS
Fruits of Right and Wrong Doing, (D. 17) 374
Christ's Coming Foretold, (Dec. 24) 375
EDITORIAL ITEMS 376
EDITOR'S APPOINTMENTS 376
REASONS FOR TRINE IMMERSION 379
THAT YOU NEED HIM 379
EXTRACTS FROM LETTERS,
The One Baptism 380
Joy and Comfort 381
END OF SEVENTEENTH VOLUME 382
INDEX FOR VOLUME XVII 383

EDITOR'S APPOINTMENTS.

Dec. 17, Maywood Ill., 10:30 a. m. and 7:00 p. m., in the Presbyterian church.

Dec. 24, Washington, Mich., 10:30 a. m., and Almont, Mich., 3:30 p. m.

Dec. 29, Brown City, Mich., 7:00 p. m. at the home of John Vannest.

Dec. 30, and 31, Peck, Mich., Saturday 7:00 p. m. and Sunday 10:00 a. m. and Yale, Mich., Sunday 3:00 p. m. and 7:00 p. m.

Jan. 7., Buchanan, Mich., 10:30 a m. and 7:30 p. m.

Those in the several localities seeing this, please tell others.—EDITOR.

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(*Continued from page 375.*)

of Christ. In this we see the coming of Christ himself.

In several places Isaiah touches upon the coming of Christ. He has been called the "Evangelical [gospel] prophet." He seems full of the subject. If he tells of a stormcloud of judgment, the light of Christ shines through it. If he speaks of coming destruction, he shows Christ to be a covert from the storm. If he speaks of a present deliverance, his mind reaches out to the great and final Deliverer. The last word of the Old Testament is "curse." The law speaks wrath; the gospel brings blessing. It is light after darkness.

In chapter ix. 1, which our lesson omits, the place of Christ's earliest and principal ministry is given. In our common version it is not clear. Louth translates it as follows (almost the same as in the Revised Version): "But there shall not hereafter be darkness in the land which was distressed. In the former time he debased the land of Zebulun, and the land of Naphthali; but in the latter time he hath made it glorious: even the way of the sea, beyond Jordan, Galilee of the nations." (See Matt iv. 13-16.)

The land of these tribes of Israel was the first to suffer invasion and captivity.—See 2. Kings xv. 29 and 1. Chron. v. 26. Upon that spot where God's displeasure first fell in the captivity of Israel, the first rays of gospel light fell in the personal ministry of Jesus. These tribes were not "lost" in the sense of some modern teaching.

I. CHRIST THE LIGHT AND JOY.—Ver. 2. "The people that walked in darkness have seen a great light." The prophet foresaw the enlightening work of Christ in the land of Galilee. He came to Capernaum from Nazareth, and blessed the people with a fullness of mercy and favor proportionate to their former destitution. He removed "the shadow of death" by bringing in the light of life. He abolished death, and brought life and immortality to light. The darkness is that of sin and death. The design of the gospel is to bring in the light of righteousness and life. In its light, sorrow is displaced by joy and gladness.

II. GENERAL RESULTS.—Vs. 3-5. "Thou hast multiplied the nation, thou hast increased their joy."—R. V. The "not" is omitted. What nation is here meant? It is often applied to "the holy nation" of the gospel age,—the gospel church. But Paul tells us that the gospel mystery—the body of Christ—was not made known in the former ages.—Eph. iii. 3, 5, 9. The immediate effect of the ministry of Jesus on the Jewish nation was its desolation. And the gospel parenthesis—to take out from the Gentiles a people for his name—the body of Christ—is not found in the Old Testament. But after this parenthetic period, he returns, and builds again the tabernacle of David, which is fallen down, etc.—Acts xv. 14-17. This view does not lessen (but increases) the joy of the Christian; but in the light of the plan, it seems probable that the "nation" of verse 3, is Israel restored after the age of desolation. Paul in speaking on this subject, says that "through their fall salvation is come to the Gentiles;" and "If their fall be the riches of the world * * the Gentiles: how much more their fullness?"—Rom. xi. 11, 12. Their joy will indeed be increased when they learn the truth on the subject of their fall and rise. That great harvest will be worthy of the greatest joy.

The fourth verse harmonizes with the above. The fullness of joy to Israel is when and because their liberty is restored and their captivity fully ended. They are not only to be freed from the oppression of the nations, but from the bondage of sin: and it is all the Lord's doing.

The fifth verse, (as in R. V.) is a grand statement of the final peace on earth. All that pertains to war, and war itself shall die,—all swept away in God's fire. This, like the preceding verses, is located after the gospel age of election, and when the body of Christ has power over the nations. Then "they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. ii. 4.

III. CHRIST'S BIRTH AND KINGDOM. Vs. 6, 7. "For unto us a child is born." The calling of the gospel church, the restoration of Israel, and the final peace of the world, can only result *because* of the birth of Christ into our humanity. The grandest results are by the gradual unfolding from what appears a small beginning, but that beginning the promised Child—contained the Divine potency for the whole work of the ages. He was the Seed of all possible and necessary power and manifestation. The coming of the Spirit upon him developed what was latent in him. The various names suggest the progressive steps of the plan for the regeneration and government of the world. "God with us,"—"the Son of the Highest,"—the express image and manifestation of the Father, is the Redeemer and King of men. Only such a Child could produce such grand results.

Oh! what a significance in the birth of Jesus the Christ—God's gift to the world. God sent his Son *into the world*, not to condemn it, but to save it. It is not that he came to the earth, merely, but that he came into the "world" of mankind. He became so identified with the world—having our nature that he bore our sins, destroyed them, and brought the Divine into our race, and set in operation all the forces necessary to produce all the grandest results. Whoever can see [understand] Jesus, can see the world saved, reconciled, and ruled by him, and in him made one with the Father. And there is no limit. "Of the increase of his government and peace there shall be no end." The throne of the Lord (of which David's was a visible type) shall triumph in love and justice forevermore. "The zeal of the Lord of hosts will perform this."

Well may we celebrate such a birth, and in the unfoldment of the work of the ages, anticipate the most absolute and glorious victory.

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REASONS FOR TRINE IMMERSION.

I THANK you very much for responding to my request concerning Matt. xxviii. 19. Yes, I do fellowship every one that has the anointing of God's Holy Spirit though they do not see eye to eye with me. I believe God has called you and given you a gift of his Holy Spirit to teach his truth in these last days, although you do not baptize as I do.

Please excuse me for giving you in a few words why I baptize by trine immersion face forward. When Christ died on the cross, he bowed his head forward not backward; and we are to be baptized in the likeness of his death, not his burial.

This forward mode began as far back as when Noah went into the ark.—1. Pet. iii. 21, 22—"The like figure whereunto, baptism doth also now save us." He went in face first.

The Israelites were baptized going through the sea. They did not go backward, but forward.

If you meet a friend, you will bow forward, not backward.

But what about the three dips. I admit there was only one until Christ. But John came baptizing into Christ all those Israelites that came unto him. So that made the second dip for them. And when the Holy Spirit came, Christ gave the great commission to baptize into the name of the Father, and of the Son, and of the Holy Spirit. Before Christ came, once into the Father; when Christ came, once into Him; and when the Holy Spirit came, once into Him. As the Father, Son and Holy Spirit are one and yet three, so three dips, one into each name, make one baptism.

LYNN, MASS. J. D. R.

THAT YOU NEED HIM.

A young girl who had endured first one sorrow and then another until it seemed as though she had nothing left to live for, yet found strength to be a comfort and a help to those around her.

"How do you do it, Margaret?" one of her friends asked. "If I were you and had lost all you have lost, I should wish to shut myself up and never speak to a human soul. I am sure I could never smile, or look half as happy as you do."

"If you were I, dear, you would do just as I do. I live a day at a time, and I do not live it alone. I remember that One has asked me to lean on Him, and I obey. I trust Him thoroughly, and I have my reward every morning when I rise refreshed and strengthened for the day."

"I wish I could do it," the other said earnestly.

"You can. There is nothing complex about it. It is simple enough. Turn your face to Jesus and tell him that you need him. Let yourself feel that he is really a helper and a friend. It is just to feel that you must love him and trust him as you do your father and mother, only more so."

"That does not sound hard. It is worth everything to go through the days as you do," was the reply.

Worth everything, indeed, to feel that Jesus is one's real, faithful, abiding Companion and Helper.—*Young People's Weekly.*

☞ The Editor does not hold himself responsible for every statement of his correspondents. He expects his readers to exercise their own power of judgment.

EXTRACTS FROM LETTERS.

The One Baptism.

YOUR welcome letter from Pittsburg duly to hand. I was glad to hear from you, but would rather have been at home to see and hear you, but on account of my weakened condition, it seemed best for me to be here to rest. I find I cannot stand my work as formerly, and when I am down I do not recover so quickly. Well, I should not be surprised at this, as I am in my seventieth year.

I did not think anyone could be disappointed in not seeing me,--one of the least of God's children. What I am is by God's grace.

"Take me, make me all Thine own,
Work in me Thy will alone,
Grant to me Thy bidding known.

"Nearer, dearer every hour,
Heaven's hope and faith's felt power
Be my soul's enriching dower.

"Hide me, guide me, let me be
Kept and led all times by Thee,
This my earnest aim and plea.

"Surer, purer, in Thy way,
Till for me eternal day—
Give this growth in grace, I pray."

I have just received a letter from Bro. Smith, giving me a short sketch of your sermons. I am glad as I read his account of your discourse on the "Unity of the Church," Christ the Head, and all believers members of Him and of each other. So that if one member suffer, we all suffer.

Also he says you gave your thought on the "One baptism," that it is not merely water baptism, nor in suffering, nor in Spirit, but *by* the Spirit into the one body—1. Cor. xii. 13—[of which the baptism by man in water is the divinely appointed and appropriate sym'bol. —Ed.]

To me there seems to be but one true baptism—in Holy Spirit and Fire—of which the baptism in water was a symbol and pointed to it. John said; I baptize you with water, but he who comes after me will baptise you with Spirit and Fire." And so Jesus came to John to be baptised, but John said: I have need to be baptized of thee, and comest thou to me." Then Jesus said: "Suffer it to be so now, for thus it becometh us to fulfill all righteousness. The law was righteousness. The Greek says to make an end of it. And it was nailed to the cross. Then farther along, Paul had his eyes opened, and thanked God he had baptized but a few. And in Acts xix. 2, he said to the Christians, "Have ye been baptized with the Holy Spirit since ye believed?" But they had never heard that there was a Holy Spirit baptism; and then Paul laid his hands on them, and they received the Holy Spirit, and they spake with other tongues—not so with water.

Now, to me this seems the antitype of water baptism. John did not belong to the kingdom class, did he? for Jesus said the least in the kingdom was greater than he.

I never blame anyone for not agreeing with me, as we are seeing through a glass darkly; but, thanks be to God, we shall know as we are known. "It doth not yet appear what we shall be, but when he shall appear, we shall be like him." I praise the Lord for the little he has shown me, and causing me to follow on. Yours in Christ,

J. GREENAWALT.

REMARKS. — The all-important thing is to be babtized into Jesus Christ. "Know ye not, that so

many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead * * even so we also should walk in newness of life." Planted and raised.—See Rom. vi. 3-5. The doctrine is a deep one, but they "obeyed from the heart the *form* [or symbol] of the doctrine."—Ver. 17. Was not that an act of obedience both by the candidate and administrator? Not only John baptized, but Jesus said to his disciples "Go teach and baptize." They could not baptize with the Holy Spirit. They could perform the ordinance—the symbol—and they did it under the Spirit's leading, (Acts ii. 38, 41; x. 47, 48) both before and after the Spirit was given.

In the case mentioned in acts xix. 2, when the people said they had not heard of the Holy Spirit, Paul said, "Unto what then were ye baptized? And they said, Unto John's baptism." Then Paul explained the difference, and verse 5 says: "When they heard this, they were baptized in the name of the Lord Jesus." Not till then did he lay his hands on them, that they might receive the Holy Spirit.

In the case mentioned in 1. Cor. i. Paul was condemning divisions: "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" He thanked God *he* had not baptized many at *Corinth*, lest any should say he had baptized in his own name.—Vs. 12-17. But he implied that someone had baptized them in the name of Christ.

If one can see the relation of the symbol (or outward form) and the inward, spiritual reality, there is beauty and force in Romans vi. 3-5; 1. Cor. xii. 13; Gal. iii. 27 and Col. ii. 12, and not much danger of making either too much or too little of the ordinance of Christ.—EDITOR.

Joy and Comfort.

INCLOSED find $1.00 for the year past. I will soon send you another. I have been painfully aware of my indebtedness, but as I had no means to pay, I did not want to write and send nothing but excuses. I shall certainly want the HOPE as long as my aged mother lives. No one can know the joy and comfort she has taken in reading the HOPE. She prizes it next to her Bible.

I sometimes wonder how anyone can believe in endless torment for the wicked; and, according to the belief of some, any person who has not been converted in this life, shares the same fate as the most wicked. This to me, seems very inconsistent. It is refreshing to hear a minister once in a while express a different opinion, even though he may have for years believed and preached a different doctrine.

We must know the God we worship before we can grow like Him; and the nearer we get to Him, the more we learn. I wish I had more time to study the Word of God. I think the HOPE has done more to enlighten people on gospel themes than any other paper I have seen. I have compared Scripture with Scripture and find everything is consistent with God's love and plan. I pray that you may be spared to send the glad tidings to all the discouraged, despondent ones, who see their loved ones go down, and have no hope of their resurrection.

S. WEYMOUTH, MASS. L. G. S.

END OF SEVENTEENTH VOLUME.

ANOTHER year's work is closing; another volume of the HOPE has been completed. Our prayer has been, "Lord, what wilt Thou have me to do?" and, facing all the difficulties in the way, with the help of the Lord and his people, the work has been done. We are grateful to Him and our fellow-workers for all the assistance and blessings received. The financial difficulty of a year ago was overcome by many small contributions. The HOPE has never been a source of financial profit, nor even self supporting but has been kept in the field as a pioneer missionary by the voluntary contributions of its friends, and the free gift of work by the Editor and his family. Some may have thought otherwise, but this is the simple truth. The HOPE will still be published. Its work is not yet done. It will still aim to proclaim a full gospel, give things both old and new, and be a bond of fellowship between its readers. We still need fellow-workers, new subscribers, prompt renewals, and voluntary contributions. It takes money to pay bills, but we have faith in God and our readers, and have the assurance of our readers' confidence in us, and therefore expect the work to succeed. If all subscribers will do their best to pay what is due, renew subscriptions, and to increase the number of readers, the work will go on freely and with increasing power.

We all wish our readers a very happy Christmas and New Year and the abiding blessing of the Lord.—EDITOR.

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INDEX VOL. XVII.

According to the Scriptures 129
An Old-Fashioned Scotchman 140
Another Comforter 357
Babylon is Fallen 288
Bible Progression 81
Binding and Loosing of Satan 43
Blessed Assurance 59
Book of Esther Allegorical 299
Christian Living 19
Creation 250
Creation in God's Image 333
Death and Eternal Life 293
DEATH AND JUDGMENT,
A Letter and Reply 97
Is Death a Sleep? 98
The Judgment a Blessing 100
Down on the Hebrews 43
End of Seventeenth Volume 382
Eventful Times 125
EXTRACTS FROM LETTERS,
Abiding Interest 14, 62
A Bright Outlook 222
About Organization 285
A Faithful Friend 237
A Great Blessing 126
A Great Comfort 30
A Good Outlook 32
A Good Warfare 63
A Helpful Offering 142
A Kindly Criticism 14
An Explanation 205
Anger and Sin 15
A Practical Question 350
A Radiating Love 304
Baptism for the Dead 238
Blessed Assurance 174
Bound Volumes Prized 30
Called Away 175
Cheered in Sickness 238
Christ Died for All 287
Christian Friendship 110
Christ's Success 175
Courage and Hope 304
Death and Hell Must Surrender 110
Doing What She Can 15
Feasting and Helping 14
Feed the Hungry 111
Fellowship in Christ 174
Finding the Landmarks 303
Following Christ 332
Following Jesus 80
For His Sake 223
Foundation of the World 316
God is Faithful 79
God not Limited 78
God's Never Ending Love 253
God's Triumph 237
God's Way Best 45
God's Way is Good 142
Good Samaritan Work 78
Grand and Wonderful 143
Grand Indeed 62
Help in Need 285
Help One Another 143
Holding to the Promises 30
Home from California 110
Hope for All Mankind 304
How Truth Spreads 191
In Need of God's Help 78
Interest and Profit 142
Is it Consistent? 207
Is Man's Spirit Personal? 189
Jesus the Anointed 158
Joy in Christian Life 285
Kindly Criticisms on the Sabbath 301
Later Word 45
Like it Very Much 110
Living and Trusting 110
Lost Without It 287
Ministry of Suffering 237
Much Work to Do 331
No Room for Later Curse 237
Open Letter to the Editor of the Flaming Sword 32
Our Calling and Hope 78
Our Father 142
Our Rich Father 30
Pattern and Atonement 111
Peace and Safety 223
Personally Injured 30
Pleasure and Profit 285
Prayer for Blessing 110
Preserved Blameless 96
Questions and Answers 63
Ready for Truth 174
Rejoicing in the Lord 110
Reserved Unto Judgment 237
Sanctification and Individuality 159
Searching the Scriptures 316
Seeking Harmony 46
Sharing in the Work 303
Signs of the Times 111
Sorrow and Consolation 14
Special Gifts 64
Steps in Creation 270
Still on the Warpath 143
Sympathy for the Erring 157
Thanks and Prayer 46
Thanks to God 45
The Great Battle 222
Hope as a Preacher 48
Image of God 95
Joy of Truth 62
Lord's Tenth 48
Lord Will Provide 95
Master on Board 349
Night Cometh 349
One Baptism 380
Scapegoat 205
Spirit's Work 79
Ten Tribes 253
Ten Virgins 126
Too Good Not to be True 126
Traveling and Preaching 143
Trine Immersion 303
Trusting God's Care 79
Type and Antitype 268
Unable to Pay 268
Waiting in Hope 205
What a Consolation 126
What Shall We Do? 239
Wish None Lost Forever 126
Word from Russia 45
Gems from Paul's Sayings 220
God Our Refuge and Strength 176
God's Attributes, (Poetry) 283
Guilty or Not Guilty 67
Handwriting of the Saviour 36
He Knows it All, (Poetry) 156
Hopes of Hebrews 166

Imitators of God 17
I'm Sorry, (Poetry) 265
Index of Volume Seventeen 383
KAISER'S SERMON IN JERUSALEM, 16
Holy Memories 16
No Political Motives 16
Life and Its Effect 28
Light After Darkness 145
Light Upon Our Pathway 346
Lord Help Us Today 347
Manifest in Spirit and Flesh 58
Manner of the Resurrection 315
Marriage of the Lamb and Its Results 220
Natural and Spiritual Bodies 229
Nature of God's Kingdom 193
Its Method of Operation 197
Need of the New Birth 245
No Time Limit, (Poetry) 330
NOTES ON S. S. LESSONS,
Christ the True Light 5
Christ's First Disciples 7
Christ's First Miracle 9
Christ and Nicodemus 22
Christ at Jacob's Well 25
The Nobleman's Son Healed 38
Christ's Divine Authority 41
Christ Feeding the Five Thousand 53
Christ at the Feast 55
Christ Freeing from Sin 70
Christ Healing the Blind Man 71
Christ the Good Shepherd 89
Review 90
The Raising of Lazarus 91
The Anointing at Bethany 105
Jesus Teaching Humility 107
Jesus the Way, the Truth, and the Life 121
The Comforter Promised 122
The Vine and the Branches 134
Christ Betrayed and Arrested 137
Christ Before the High Priest 151
Christ Before Pilate 154
Christ Crucified 169
Christ Risen 171
The New Life in Christ 183
Gracious Invitation 185
Daniel in Babylon 201
The Hebrews in the Fiery Furnace 203
The Handwriting on the Wall 217
Daniel in the Den of Lions 218
The New Heart 233
Ezekiel's Great Vision 234
The River of Salvation 246
Returning from Captivity 247
Rebuilding of the Temple 261
Encouraging the Builders 263
Power Through the Spirit 279
Joy in God's House 281
Haman's Plot Against the Jews 295
Esther Pleading for Her People 298
Ezra's Journey to Jerusalem 310
Psalms of Deliverance
Nehemiah's Prayer
Rebuilding the Wall of Jerusalem
Public Reading of the Scriptures
Woes of Intemperance
Keeping the Sabbath
Lessons in Giving
Fruits of Right and Wrong Doing
Christ's Coming Foretold
Object of Truth
Old World Gossip
One By One, (Poetry)
Oneness In Christ
Oneness With Christ
Our Calling and Warfare
Peace and Rest, (Poetry)
Peace on Earth, [Poetry]
Power of Christianity
Progress in France
Progress of Zionism
Purpose of Judgment
Reasonable Service
Reasons for Trine Immersion
Receive and Obey
Reconciled to God
Rejected
Religion and Business
Rest, [Poetry]
Robert Ingersoll Dead
Sacred Numbers
Salvation by Grace
Setback for Zionists
Sharing Burdens
Signs of Christ's Coming
States of Hope
Sunday or First Day
Thanksgiving
That You Need Him
Transition, [Poetry]
This Let Me Do, [Poetry]
Tribute to Miss Clara Barton, [Poetry]
True Consecration
Two Pictures,—Dark and Bright
Two Spirit Dispensations
The Baptized Church
Day of Christ, [Poetry]
Easter Gospel
Furnace
God of Salvation
Gospel
Happy Man's History
Hope of His Calling
Incarnation
Joyful Message
Kingdom of Heaven
Lord's Coming
Lost Piece of Silver, [Poetry]
Man of God
Polychrome Bible
Refiners Fire, [Poetry]
Sabbath
Scapegoat
Second Death
Seed and Its Results
Transvaal War
Twelve Apostles
Value of Man
Value of the Truth
We See Jesus
What is Fatherhood?
What Must I Do to be Saved?
What Think Ye of Christ?
What Zionism Means
Working Faith
Zionist's Third Congress

313
326
229
343
345
361
362
374
375
1
59
60
225
209
11
265
139
364
373
330
212
65
379
284
353
128
187
188
236
109
49
28
348
163
139
213
367
379
60
352
157
266
149
259
257
256
113
173
102
33
231
215
305
321
177
337
352
369
61
173
199
74
241
90
351
147
161
289
192
124
340
273
28
267
331